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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LIII.

The prohibitions of the eighth commandment are now to be considered—"The eighth commandment forbiddeth, whatsoever doth or may unjustly hinder our own, or our neighbour's wealth or outward estate."

The chief hindrances to our own wealth and outward estate have already been taken into view, in considering the duties enjoined in this commandment. Yet I will give a short summary statement of them, from an author to whom I have frequently referred. Fisher in his catechism says—"We may be said to *steal from ourselves* by idleness, niggardliness and prodigality—By *idleness*, when we live without a lawful calling, or neglect it, if we have any—by *niggardliness*, when a person defrauds himself of the due use and comfort of that estate which God hath given him—by *prodigality*, when persons are lavish and profuse, in spending above their income." The detestable vice of gambling, ought certainly to be noticed here; for it is not only iniquitous in itself, but very often reduces both the gambler and his family, from comfort or affluence, to wretchedness and want.

We have also somewhat anticipated, in the last lecture, the notice of the injury that may be done to our neighbour, in his wealth or outward estate. But we shall now bring more distinctly into view the various kinds of fraud, by which others may be deprived of their property, or lawful possessions. There is, however, but little need of reasoning or illustration, in regard to the violations of this command; because, however frequently such violations may be practised, they are rarely defended by any attempt at argument, except by the most abandoned, on whom moral considerations have no influence.

1. *Theft*—which is legally defined to be, "unlawful felonious taking away of another man's goods, against the owner's knowledge or will."* This crime is commonly distinguished into *private* and *publick*. Private theft, is the taking away a part of an individual's property, without his knowledge or consent. Publick theft, is a clandestine and felonious taking away the property of a community; and although the crime is secretly committed, it receives its appellation from the consideration that it affects a publick interest. As committed against the commonwealth, it consists in embezzling, or counterfeiting the current coin, or the paper of legal banks, or in defraud-

* Cowel.

ing the publick revenue; and also in what is called the *running*, or the false entry, of goods, or in any other act by which the publick receives detriment, to increase the property of the purloiner. If committed against the church, it is called *sacrilege*, or *simony*. Sacrilege is the stealing, or clandestinely taking away, of any property which has been dedicated to a sacred use, or employed for that purpose. *Simony*, so called from its resemblance to the sin of Simon Magus, is the buying and selling of ecclesiastical places, offices, or influence, for money. It is a happy feature in the religious state of our country, that there is less opportunity, or temptation, for the commission of this sin, than in any other state of Christendom. Yet even with us, the sin is virtually committed, when, for the sake of worldly gain, or emolument of any kind, men are induced to act in religious concerns, as they would not act if such considerations had not an influence.

It is evident at once, that both in regard to private and publick thefts, there must be a great variety, in the degrees of guilt incurred by the perpetrators of these crimes. In all cases, however, the guilt is great in the sight of God; and when known, is justly punished by human laws. These laws are commonly modified, so as to adapt their penalty to the malignity of the offence committed. Yet I must not omit delivering it, on the present occasion, as my decided opinion, that human life ought never to be taken away for theft, either publick or private. Confinement, and hard labour, seem to be the proper penalties for all acts of theft. But without deep repentance, and if possible, full restitution also, no one guilty of theft, can justly expect forgiveness of God. *Thieves* are expressly mentioned, in that class of sinners who "shall not inherit the kingdom of God;" that is, if they remain impenitent and unreformed.

2. *Robbery.* This term is sometimes used as synonymous with secret theft; but it is more commonly employed to denote the taking away of the property of another, by *force* or *violence*. The presence, or knowledge of the owner of property, is always supposed in robbery; and his person may be injured, or his life be taken, or he may be put in such fear as to offer no resistance. As it cannot be known, when robbery is attempted, whether the robber intends murder or not, the civil law will justify his being killed, to prevent the accomplishment of his wicked purpose. The divine law, as contained in Exodus xxii. 2, 3, ordained that a robber killed in the act of housebreaking, if in the night time, should have "no blood shed for him;" but in the day time, it was considered a capital crime to kill him. It appears to me, that no conscientious person would take the life of a robber, unless there were the strongest indications of his intention to commit murder, as well as to rob. In such a case, I have no hesitation in saying, that it is not only lawful, but a duty, to preserve, if we can, an innocent life, by taking away a guilty one. But to defend property merely, at the expense of the life of a robber, is what I would advise you, my young friends, forever to avoid. Whatever may be said to justify it, conscience, if it be not callous or perverted, will, it appears to me, condemn it; and a clear and peaceful conscience, is of more value than the wealth of the world. Neither do I think that human laws, ought ever to punish robbery with death, unless it has been accompanied with actual, or attempted murder. Policy too, as well as justice and humanity, dictates this procedure. Robbery is almost always accompanied with murder, in countries where it is considered and treated, in all cases, as a capital

crime. "The dead tell no tales," becomes the robber's maxim; and life, as well as property, is taken to prevent detection. Humanity, therefore, to the unoffending, as well as to the guilty, calls for a lighter penalty than that of death, for the crime of robbery, when not complicated with murder. But in a moral view—in the eye of God—this is a sin, in all cases, of a highly aggravated character—more aggravated than secret theft; inasmuch as it not only deprives our neighbour of his property, but unjustly and wickedly puts him in fear, even when his person remains uninjured.

3. *Receiving and concealing stolen goods*, knowing them to be such. The proverb is not more trite than true, that "the receiver is as bad as the thief." All attempts to palliate this crime, or to soothe the conscience, because the offence was not contrived, nor actively aided, by those who receive property known to be purloined, is utterly vain. The truth is, they are the encouragers of thieves and robbers, and must be considered as the abettors of their villany; and therefore, by all laws, human and divine, they are justly considered as equally guilty with the principals. Speaking of this sin, the Psalmist says, "when thou sawest a thief, then thou consentest with him;" and in Prov. xxix. 24, it is said, "whoso is partner with a thief, hateth his own soul: he heareth cursing, and bewrayeth it not." It should be considered as a duty obligatory on every member of a community, not only to avoid purchasing any property suspected to be unlawfully obtained, but to use all suitable means to restore such property to its rightful owner, and to detect and bring to justice the fraudulent party.

4. "*Unfaithfulness, or breach of trust;* whether the trust be devolved on us by nature, as that of parents toward their children; or by contract, as that of servants who are entrusted with the goods and secrets of their masters; or that which is founded in the desire and request of those who constitute persons executors to their wills, or guardians to orphans, under age, provided they accept of this trust; I say if those violate their trust, by embezzling or squandering away the substance of others, defrauding them to enrich themselves—this is not only theft, but perfidiousness, and highly provoking to God, and deserves a more severe punishment from men than is usually inflicted."* To this add, all instances in which property is put into our hands for safe keeping, or to be delivered to others at a distance, or to be retained, as in the case of attorneys, till it can be paid over to the owner. If property held in trust be lost by unavoidable accidents, we are not responsible; but if it be used by us without permission of the proprietor, or lost by mere carelessness or inattention, guilt is incurred, and restitution ought to be made. The instances of late in our country are shockingly numerous, of the grossest frauds practised by those who have been entrusted with the property of others in publick banks, and of clerks in post offices, and merchants counting-houses and stores. The affectation of a splendid style of living, the love of theatres, and gaming tables, and of illicit pleasures of various kinds, creating demands for money which could not be obtained lawfully, have been the prolifick sources of these evils. Guard, cautiously and most vigilantly, my young friends, against every inlet to these enormities—against the most distant approach to the causes of such transgressions. There is nothing of which a youth, who regards either his prospects for this life or the life to come, should be more careful, than

* Ridgley.

of his moral honesty. An integrity that is not only above guilt, but above suspicion, he ought to regard as a precious jewel, which he would sooner lose his life than forfeit justly.

5. *Borrowing without a reasonable prospect of making punctual payment*, is a manifest violation of this command. The Psalmist says, "the wicked borroweth, and payeth not again." "Nevertheless, there are some cases in which a man is not guilty, though he borrows and does not pay, viz.—if, when he borrowed there was a probability of his being able to repay it; or otherwise, if he discovered his circumstances fully to him of whom he borrowed, to whom it would hereby appear whether there was a likelihood of his paying him or not; or if he gave full conviction, when he borrowed, that he was able to pay, but the providence of God, without his own default, has rendered him unable; in this case, mercy is to be shown him, and he is not to be reckoned a breaker of this commandment."* But there will be a breach of this precept, if the lender is made to believe by the borrower, that his circumstances are better than they really are. Shocking instances of this kind, too often take place in trade, when a merchant borrows large sums of money, or purchases goods on credit, when he knows, or ought to know, that his affairs are desperate, and that in a short time he must be a bankrupt. In all cases in which money or other property is borrowed, when there is no probability, or very little, that payment can be made, a crime, little short of real theft is committed. Nay, if a man borrows money which, if he were frugal and industrious, he would be able to repay punctually, but renders himself unable by prodigality, unlawful expense in living, or by idleness and the want of economy, he certainly violates this commandment. Wherever creditors compound with their debtors, for a part instead of the whole that is their due, if the debtors afterwards become able to repay the whole, they are sacredly bound in conscience to do it, although the laws of the state may not be able to compel them. But I cannot leave this part of our subject, my young friends, without counselling you to impress on your memory deeply, what is said by Solomon, "the borrower is servant to the lender;" and therefore never to contract a habit of borrowing. Dread to be in debt; it will destroy your independence. Want much, rather than borrow often: and when you do borrow, suffer not a little inconvenience, rather than fail to make punctual payments. He who borrows frequently and pays remissly, loses all dignity and influence of character; and is certainly not without sin in the eye of God.

6. This commandment clearly forbids *oppression*. It is not practicable to enumerate all the forms and instances of oppression. The rich may oppress the poor, by delay in paying them for labour they have performed; or for goods or manufactures they have furnished; or by not allowing them a reasonable compensation for their services; or by demanding an exorbitant rent of houses, or lands; and still more, by seizing their goods for rents, which, without their fault, they are unable to pay. To "grind the face of the poor," in whatever way it may be done, is a sin which God, their avenger, will not suffer to go unpunished. This commandment is also clearly violated by those who exact of servants, or apprentices, or hirelings, more labour than is reasonable, or deprive them of rewards or comforts, which they ought to possess. The monopolizing, or engrossing of the necessaries of life, so as to obtain for them an exorbitant price, in consequence of which the poor are driven to extre-

* Ridgley.

mities, and others are obliged to pay unduly for what they obtain, is a form of oppression, which the spirit of this precept unquestionably prohibits. In a word, he who, in any respect or particular, has another in his power, as to matters of property, and *does as he would not be done by*, transgresses the commandment we consider. Nor do I feel at liberty to pass this particular, without stating distinctly, that nations, as well as individuals, may be oppressors. The Egyptians of old, suffered the just and sore judgments of Jehovah, for oppressing the Israelites; and we have great reason to fear that our nation will experience the marked chastisements of a righteous God, for our oppression of the African race, and the aboriginal inhabitants of our land—inhabitants to whom the Creator gave it, as their portion of his earth, before it was ever seen by us, or by our fathers.

7. *Unjust and vexatious lawsuits* violate the precept before us. "The law is good, if a man use it lawfully." It is a great privilege and blessing to live in a country where law governs; and where therefore neither a tyrant nor a mob can injure a man in his person or property, without redress. To afford protection, and to redress injuries, is the proper office of the law. Yet slight offences and injuries, our Saviour has taught us, would in many instances be better suffered in silence than be redressed by an appeal to law; and the Apostle Paul teaches, that in all common cases, Christian brethren should endeavour to settle their differences and controversies, without going to law with each other. But the law, although intended to promote and ensure equity, may be, and too frequently is, used as an instrument of oppression and injustice. So it is used "when the rich make use of the law to prevent or prolong the payment of their debts, or to take away the rights of the poor, who, as they suppose, will rather suffer injuries than attempt to defend themselves—when bribes are either given or taken, with a design to pervert justice: and to this we may add, that the person who pleads an unrighteous cause, concealing the known truth, perverting the sense of the law, or alleging that for law or fact, which he knows not to be so; and the judge who passes sentence against his conscience, respecting the person of the rich, and brow-beating the poor; these are all confederates in oppression; and such methods are, beyond dispute, a breach of this commandment."*

7. *Usurious interest for money loaned*, is a violation of this precept. It has been very plausibly maintained, that it would be better for the community, if there were no laws fixing the rate of interest for money; but if this, like all other kinds of property, were left free, to be used to as great profit by the owner, as he may be able to secure. But certainly while laws exist, they ought to be scrupulously obeyed by every good citizen; and especially by those who feel the obligation they are under to adorn their Christian profession and character, by "abstaining from all appearance of evil." It is reproachful among worldly men of fair and honourable character, to take the advantage of individual necessity and embarrassment, to discount notes at an enormous premium; or in any other way, to extort an exorbitant interest on money loaned. It will not unfrequently happen, that the poor may be more benefited eventually by the lending of small sums, without interest, than by an absolute gift. In this way, a wealthy and benevolent Christian will, as he has opportunity, rejoice "to do good and communicate." To exact interest from the poor, when the loan made was to procure the necessa-

* Ridgley.

ries of life, is ever to be regarded as unchristian.

8. *Gambling of every species*, is to be esteemed a flagrant breach of the eighth commandment. As it relates to the violation of the duty which a man owes to himself, I have already noticed it. Now we consider it as an unlawful acquisition of the property of another. Such it surely is; for if it is sinful for him to risk his property in gaming, his doing it voluntarily, can never make it innocent for the winner to profit by his neighbour's guilt. The winner and the loser are alike guilty; and I am persuaded that no instance can be produced, of a truly pious and conscientious man, who did not regard gaming as highly sinful, and the practice as deeply injurious to society, and in every view detestable. Lotteries have sometimes, it cannot be denied, been countenanced and shared in, by men of unquestionable piety. But so have some other things, which reflection and observation have at length ascertained to be wrong, and of evil consequence. Among such things, I hesitate not to say, that lotteries hold a conspicuous place. Their effects are, beyond a question, of evil influence on society; and often ruinous to individuals also, whether they miss or obtain a prize. I counsel you to have nothing to do with them, and to use your whole influence to banish them utterly from society.

9. Finally, *Unfaithfulness in rendering service to an employer*, is a transgression of the command we consider. Wages, or compensation, are always stipulated for a certain amount of lawful profit or advantage, which an employer expects to derive from faithful service to be rendered. Now unfaithfulness always diminishes that amount, and sometimes occasions an entire loss; and such diminution or loss, to its full extent, is an actual fraud, committed by him who fails to render the service which from him was justly due. I have spoken of the injustice that may be done to apprentices, or hirelings, by exacting from them an undue amount of service; but these latter should remember, that they may be chargeable with the very same injustice towards their employers, by the want of industry, activity and fidelity, in all that is reasonably expected from them. In whatever manner or form, my dear youth, you may be employed or entrusted by others, your duty to God, to your neighbour, and to yourselves, equally demands that you "show all good fidelity." Nothing will more contribute to gain you friends, to promote your worldly interest and prosperity, and to secure your own peace of mind, than to prove yourselves to be entirely *trust-worthy*—to prove that whatever you are expected to perform, will be actively, industriously, and faithfully done, to the extent of your ability. The habits you will form by such a course of action, will be a better fortune than they possess who have wealth by inheritance; will give you more influence and respectability of character as you advance in life; and will be most favourable to the reception and cultivation of those moral and religious principles, on which your everlasting happiness must depend.

WITHERSPOON ON REGENERATION.

(*Continued from p.* 621.)

There must be a conviction of Sin and Danger.

The next great step in a saving change, is a deep humiliation of mind, and conviction of sin and danger. The absolute necessity of this is very evident, and indeed generally confessed. It is equally evident, whether we consider the nature of the change itself, the means of its production, or the motives to all future duty. If an en-

tire change is necessary, there must be an entire and thorough dissatisfaction with, and disapprobation of, our past character and state. Whoever is pleased with his present character, will neither desire, endeavour, nor even accept of a change. If we consider the means of our recovery, by Jesus Christ suffering in the room of sinners, the same thing will appear with increasing evidence. Those who are not humbled under a sense of guilt and corruption, will treat with great contempt a purchased pardon and a crucified Saviour. This our Lord himself often tells us in the plainest terms. "They that are whole need not a physician, but they that are sick, I came not to call the righteous, but sinners to repentance."* To these indeed his invitation and call is particularly addressed; "Come unto me, all ye that labour, and are heavy laden, and I will give you rest."†

To the same purpose, we shall find many other passages, both of the prophetick and apostolick writings. The glad tidings of salvation are always directed to the humble, miserable, broken-hearted, thirsty, perishing soul. Thus in the prophet Isaiah, "Ho, every one that thirsteth, come ye to the waters: and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price."‡ When Christ entered on his personal ministry, he opened his commission in the following terms. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord."§ I shall only mention one other passage: "And I will give to him that is athirst of the fountain of the water of life freely."*

From these passages, and many others in the same strain, it is evident beyond contradiction, that there must be a deep humiliation of mind, and sense of guilt and wretchedness, before a sinner can be brought unto God. This indeed hath ordinarily been considered as the first step towards conversion. In order to treat of it in the most clear, and at the same time the most useful manner, I shall divide it into two branches, and first, consider what is the true and genuine source of conviction or sorrow for sin; and secondly, to what degree it must be, in order to a saving change.

First then, let us consider what is the true and genuine source of conviction and sorrow for sin. And here we may observe in general, that properly speaking, there can be but two sources of sorrow or humiliation of mind at all, viz. fear of suffering, and sense of the evil and desert of sin. Both these are found in true penitents; and it is their union and mutual influence that distinguishes repentance unto life from every counterfeit. Many have trembled through fear of punishment from God, and been dismayed at the tokens of his presence, who notwithstanding, lived and died strangers to true religion, or any saving change. We see that even Judas the traitor to his Lord repented, confessed his sin, nay, did what he could to repair the wrong, throwing back the price of innocent blood; and yet hanged himself in despair. The scripture only further says, he went into his own place; but there have been few, if any, interpreters of scripture, who entertained any doubt that it was the place of torment. We every day see that occasional danger, or the apprehension of immediate

* Luke v. 31 32.
† Matth. xi. 29. ‡ Is. lv. 1.
§ Luke iv. 18.

* Rev. xxi. 6.

death, throws some into fits of terror, extorts from them confessions of guilt, or promises of amendment; and yet, in a little time they return to their former practices, and sin with the same security, and perhaps with greater avidity than before.

What is the essential defect of such seeming penitents? It is that they have no just sense of the evil of sin in itself; they have no inward cordial approbation of the holiness of God's nature and law, or of the justice of that sentence of condemnation which stands written against every transgressor. Here, O Christian, is the cardinal point on which true repentance turns, and the reader may plainly perceive the reason and necessity of what was formerly observed, that there must be a discovery of the infinite glory and the amiableness of the divine nature. Without this there may be a slavish terror, but no true humiliation. It is only when a sinner sees the unspeakable majesty, the transcendent glory, and infinite amiableness of the divine nature, that he is truly, effectually, and unfeignedly humbled.

Oh! that I could deliver this with proper force! that I could write and speak under an experimental sense of its truth! The sinner then perceives how infinitely worthy his Maker is of the highest esteem, the most ardent love, and the most unremitted obedience. He then sees, that every intelligent creature, from the most shining seraph in the heavenly host, to the meanest and most despised mortal worm, is under an infinite, eternal, unchangeable obligation to love God with all his heart, and strength, and mind. On this account he is convinced, that alienated affection and misplaced allegiance is infinitely sinful. He sees this obligation to be founded, not merely nor chiefly on the greatness of divine power, but on the intrinsic inherent excellence of the divine nature. Therefore he is persuaded, that there is not only danger in rebelling against, or dishonouring God, but a great and manifest wrong and injustice in refusing to honour him. This strikes him with a sense of his own guilt, and the guilt of all those who live "without God in the world."

At once to confirm and illustrate this truth, I must make two observations, which will be found universally to hold, on the character and conduct of true penitents. 1st, That they obtain a new sense of the excellence and obligation of the duties of divine worship, both publick and private. Before, they were apt to consider the duties of worship as little more than the means of religion; that the fear of an invisible Judge might be a bond upon the conscience, and keep men from fraud and dishonesty, or from riot and sensuality. They were cold and formal therefore in their own attendance, and never heard any speak of joy or sensible communion with God in his sanctuary, but they were ready to express their detestation of it as hypocrisy, or their contempt of it as enthusiasm and folly.

But now the language of adoration is in some measure understood, which had been wholly insipid and without meaning before. They join with the psalmist in saying, "Honour and majesty are before him, strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering, come into his courts. O worship the Lord in the beauty of holiness; fear before him all the earth."* See also these elevated strains of praise, which, whether they are meant as the exercise of the church militant on earth, or

* Psal. xcvi. 6, 7, 8, 9.

the church triumphant in heaven, are equally proper here. "And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever; the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created."* And to the same purpose, "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."† Nay, a true penitent begins to see the beauty even of the divine sovereignty, that all things belong to God, and therefore it is most fit that all things should be subject to him, according to that strong and beautiful passage: "And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned."*

The other observation I am to make is, that a true penitent always acquires the deepest abhorrence of that atrocious, though prevailing sin, of profaning the name of God in common discourse. There are many persons, not otherwise the most abandoned, who have no just sense of the heinousness of this sin: and as it is not directly levelled against the temporal interest of our neighbours, it is far from being generally so scandalous and dishonourable as it ought to be. Such religion or virtue as is founded on worldly principles and views, may easily consist with its continuance; but he who is convinced of the evil of all sin, as rebellion against, and disobedience to God, will see the horrible guilt and impiety that attends this abominable practice. That religion which is the work of God's holy Spirit, and consists in the recovery of his lost image, will never be able to bear so direct a violation of his sacred authority, so unprovoked an insult upon his honour and glory.

DRYDEN'S INVOCATION TO THE HOLY GHOST.

Creator Spirit! By whose aid
The world's foundations first were laid,
Come, visit each expectant mind,
Come, pour thy joys on human kind;
From sin and sorrow set us free,
And make us temples worthy Thee!

Oh, Source of uncreated Light,
The Father's promis'd Paraclite;
Thrice holy Fount, thrice holy Fire,
Our hearts with heavenly love inspire!
Come, and Thy sacred unction bring,
To sanctify us while we sing.

Plenteous in grace, descend from high,
Rich in thy sev'nfold energy;
Thou Strength of his Almighty hand,
Whose rule doth earth and heav'n command,

* Rev. iv. 8, 9, 10, 11.
† Rev. v. 11, 12, 13.
* Rev xi. 16, 17.

Our frailty help, our vice control,
Subdue the senses to the soul.

Chase from our minds the infernal Foe;
And Peace, the fruit of love, bestow;
And, lest our feet should haply stray,
Protect and guide us in the way;
Make us Eternal Truth receive,
And practise all that we believe!

Immortal honour, endless fame,
Attend the Almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And equal adoration be,
Eternal Comforter, to Thee!

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 627.)

Geneva, Switzerland,
August 20, 1828.

Wednesday.—This day Dr. Gardiner and myself, accompanied by the younger Mr. G., set off in a neat little carriage to visit the delightful valley of Chamouny, which is about eighteen leagues distant from this place. After riding a few miles, through quite an interesting country, we entered Savoy, a territory belonging to the Sardinian government. Crossing a shallow stream by the Ponte de la Ménoge, the road winds and gradually ascends, along the narrow rapid river Arve, between high mountainous ridges. The first town we stopped at was Bonneville; it is a dull uninteresting place, though from the sketch of it in the *Souvenirs* you might think it delightful. There is an old castle, or prison, built on an eminence, which looks well at a distance. Our passports were here examined; and while this operation was performing, we sat down to an early dinner in the *salle a manger*, or *salamander*, as we called it, of the principal inn. We all remarked that the potatoes were of a better quality than any we had seen in France: the table, however, was illy provided, the servants negligent, and the room dirtier than usual. Potatoes forming the best part of our dinner, we were all disposed to acknowledge the truth of the following lines by Claray, the Searson of Chamouny.

Les pommes de terre, à présent,
Sont les plus utiles des pommes;
Elles sont les plus beau présent,
Que l'Amerique ait fait aux hommes.

Our translation of the verse, which follows, I think preserves the spirit, at least, and almost the very words of the original.

Surely, the apples of the ground
Of apples are most useful;
Nor has America e'er found
For man, a better mouthful.

After leaving Bonneville we entered the valley of Cluse, having the mountain called the Môle on the left, and the Brezon on the right. These two mountains are finely contrasted in their appearance; one being bare, rugged, and barren; and the other, verdant with grass, and covered with trees. The rocks, in some places, almost overhang the road; and the valley is so narrow that there seems scarcely room for the river Arve and the road, to wind through them. At length the valley widens, and a picturesque and sublime scene of Alpine enchantment presents itself—groves of beech, with splintered pinnacles of rocks towering up through their rich foliage; flowery and well cultivated meadows; romantick little cottages, and murmuring and snowy cascades. The waterfalls here are called *Nants*. The Nant of Arpenas, at which we stopped a few minutes, is said to tumble from a precipice 800 feet high: as look-

ed at it from the road, it seems quite near, but this is an illusion produced by the magnitude of the objects by which you are surrounded—a peculiarity of this region which I have noticed before.—The stream of water which forms this Nant is not very copious, but it flies and foams off from the high ledge of rock, as Ossian would say, "like the mane of a white courser at full speed." A good echo is said to be produced here, when guns are fired; and we saw a little cannon which is discharged for all travellers, who will pay fifty cents for the powder used. Just at dusk, we stopped for the night at the Hotel of Mont Blanc, in a little village called St. Martin.

At supper we found the house filled with ladies and gentlemen, going to, or returning from Chamouny. We retired to our chamber at an early hour, expecting to dream of nothing but the wonders of Mont Blanc. Alas, alas, he who has ever been attacked by a regiment of fleas, knows how soon every vision of fancy is put to flight. Our chamber was over the *stable*, a circumstance not unusual in this romantick country; and when the fleas were satiated and quiet, the horses and mules continued the provocation. This was a long and tedious night to me—full of incident and horror—

"Oh for a lodge in some vast wilderness,
Some boundless continuity of shade,"

where balmy sleep is undisturbed —by mules, muleteers, or fleas.

Thursday, August 21.—We set off from St. Martin very early this morning, that we might, on our arrival at Chamouny, be prepared to ascend Montanvert immediately, if the weather should continue as favourable as it now promised. In these mountainous regions, every sunny hour must be actively employed. Travellers often remain at Chamouny a week, on account of bad weather, without being able to see any thing worth speaking of. Our coachman, we found, had exchanged his neat carriage for a queer, low, light vehicle, called a *char-à-banc*, as the road we were to travel is impassable for the ordinary kinds of carriages. On the bridge over the Arve, which almost connects St. Martin with the ancient town of Sallenche, we had a magnificent view of Mont Blanc, and the neighbouring peaks, or *Aiguilles*, as bare pointed rocks are here called. The air-drawn, snow capped summits, of a considerable range of the Alps were distinctly visible; though at first sight we mistook them for the clouds themselves, by which they are enveloped. The sun was just rising, and it sparkled on the snow of the principal summit, and that of the Dôme du Gouté, long before it gilded the surrounding heights. So far did these sparkling spots appear above the surface of the earth, that it was difficult to realize that they formed a part of it. On the bridge there is a *cross*, where the devout peasant kneels, before his daily toils commence. We noticed, yesterday, along the road side, a number of crucifixes and oratories, some of them shocking, and others exceedingly ludicrous in their devices, if such things can be ludicrous.

After riding a few miles, we turned into a by path, to visit the celebrated baths of St. Gervais. The taste and temperature of these mineral waters, seemed to me like those at Bath, in England. At a short distance behind the principal building, which looks much better in the Souvenir than it does in fact, there is a fine fall of water, called the Bon Nant. Near the brink I gathered some beautiful wild flowers, to preserve as a memorial of the place.

Returning to the high-way, we continued our journey through Chede, and then stopped to rest at a place called Servoz. In ascending a high hill, near the former place, we were way-laid by a band

of beggars—before we reached the foot of the eminence, up which we were obliged slowly to drag, some one, apparently on the watch, made a terrible noise with a long wooden tube, called the Alpine Horn; whereupon as many cripples and ragged children started up, from the bushes all round, as did armed warriors when Roderick Dhu sounded his whistle—

Instant through copse and heath arose,
***Crutches*, and *staves*, and *bended bows*.**
On right and left, above, below,
Sprang up at once the lurking foe.

Some had vessels of milk, some baskets of fruit, some bunches of flowers, some collections of minerals; and some pleaded "for the sake of the Virgin." Of a deaf and dumb boy, with whom I conversed in the language of signs, I got some crystals of quartz and a piece of obsidian, which he told me came from Vesuvius.

Such is my experience of the Alpine Horn. We heard it among the hills of the Jura, occasionally, last evening; and frequently during our return to Geneva, and almost always with the same *effect*. Contrast this with the following description of a recent traveller.

"The Alpine Horn is an instrument made out of the cherry-tree, and, like a speaking-trumpet, is used to convey sounds to a great distance. When the last rays of the sun gild the summit of the Alps, the shepherd who inhabits the highest peak of those mountains, takes his horn, and cries with a loud voice, 'Praised be the Lord.' As soon as the neighbouring shepherds hear him, they leave their huts and repeat these words. The sounds are prolonged many minutes, while the echoes of the mountains, and the grottoes of the rocks, repeat the praise. Imagination cannot picture any thing more solemn, more sublime, than this scene. During the silence that succeeds, the shepherds bend their knees, and pray in the open air, and then retire to their huts to rest. The sun-light gilding the tops of those stupendous mountains, upon which the blue vault of heaven seems to rest, the magnificent sounding from rock to rock the praise of the Almighty, must fill the mind of every traveller with enthusiasm and awe."

Supposing the above account to be true, which I cannot seriously admit, there is certainly more of romance in it, than of real devotion. You know we are again in a Catholick country, and we are constantly reminded of the fact, that every thing in Christianity which can produce a dramatick effect, is wrought up into something that will subserve the purposes of the Roman worship—the genuine feelings of the heart, and the dictates of the understanding, are suppressed or clouded, by exciting the enthusiasm of the imagination.

At Servoz we obtained some fine specimens of polished granite, in a little mineral shop close by the inn. We saw there also some ores taken from the copper and silver mines in the neighbourhood, which are not at present worked. Near this place there is a monument to the Danish poet Echen, who perished in one of the clefts of the glacier de Buet. We here entered the valley of Chamouny, after ascending a rugged and shady wood. That which now fixed our attention, was the great glacier des Bossons. The first sight of this immense mass of ice, reflecting the rays of a cloudless sun, was very remarkable. Its form, at a distance, seems that of an elliptical arch, full of deep fissures. The light reflected from these chasms is of a bright deep azure colour, which contrasted with the sparkling white of the snow, produces a fine effect. I never had any correct idea of a glacier before. Imagine a wide valley between two mountains, through which a river, from an elevated source, is continu-

ally flowing in a rough torrent, and freezing, until the accumulating waves, heaped on each other, fill up the hollow with a mass of ice; and then suppose this mass to be rent into chasms, and to present various other inequalities on its surface. This will give you as perfect an idea as I can furnish of a glacier. As we rode along the valley, the chain of Mont Blanc did not appear so elevated as it did at Geneva, or from the top of the Jura, where we first saw it. Another optical deception is, its apparent nearness to the road.

About one o'clock we arrived at the town of Chamouny, commonly called Le Prieuré, or the Priory, and took rooms at the English, or London Hotel. No time was to be lost; we therefore immediately sent for guides and mules, for our excursion to Montanvert and the Mer de Glace. These were soon obtained; and we were glad to find that our principal man was no other than Jean Michel Cachet, surnamed Le Géant, who accompanied the famous Saussure, in exploring these mountainous regions. The most esteemed guides have surnames, derived from the heights or passes which they first explore, or have been most successful in traversing. Thus J. Balmat is called Mont Blanc: J. B. Cachet, L'Aiguille; and our guide Le Géant. Before setting out, we were all furnished with a bâton ferré, or long staff, with a sharp iron ferrule at the end, to assist us in the steep and slippery parts of our excursion. As we crossed the plain, between the Priory and the foot of the mountain, we presented quite a formidable appearance. First marched, as our commander, Le Géant; then I came, flourishing the bâton ferré in great glee; then my travelling companions on mules; and lastly, two or three minor guides and servants. After ascending the mountain for some distance, by a steep and craggy path, my strength began to fail. By the advice, and often the example, of one of our attendants, I took hold of the long tail of one of the mules, and was thus pulled on some distance further—the good mule clambering along, with this appendage, with the most perfect *sang froid*. Before setting out, Dr. G. and myself both determined to walk; we were, however, advised to take along a mule, in case either should become much fatigued. Dr. G. now kindly insisted on my taking the animal, preferring himself to walk the rest of the distance. I therefore renounced his tail, and joyfully mounted on the back of the mule. About half way up the mountain, there is an agreeable resting place, at a copious fountain of water, beside which Florian is said to have commenced his interesting tale of Claudine. Two or three miles farther on, there is a ravine, apparently formed by the falling of large masses of rocks and uprooted trees, at different periods. Here we had the unexpected pleasure of witnessing an avalanche of snow, tumbling from a distant summit. As it rushed along it produced a roaring, stunning sound, which echoed through the mountains. Le Géant, who was near me, stopped for a moment, and then marched on, saying it was "only a little one." In something more than three hours after leaving the Priory, we arrived at the little pavilion, on the top of Montanvert. This small building was erected by a French gentleman, for the accommodation of travellers. It stands on a verdant plain, at the foot of the Aiguille de Charmos, and commands a good view of the celebrated glacier called the "Sea of Ice," which is a little below it.

After resting and taking some refreshment, at this hospitable edifice, "dedicated to nature," we descended by a rough, steep path, to the Mer de Glace. Passing the edge, or *moraine*, formed of loose

masses of ice and rocks, we followed Le Géant a considerable distance on the ice. We walked between a number of clefts or chasms, which yawned around us in every direction. Some of these are quite narrow, and others a number of feet in breadth. Within them, the ice is of an azure colour. Their depth cannot be sounded. Some suppose they reach to the very earth, on which the glacier reposes. When in London I was advised by my friend, Professor C. Hodge, not to cross this frozen sea; as these clefts are often concealed by patches of encrusted snow. A person this year came very near perishing, in attempting to cross one of these frail bridges: it sunk under his weight, but as the crevice was not very wide, he had presence of mind enough to thrust the iron point of his mountain spear into the ice, as he was sinking, and by this means was rescued. Standing on the ice and looking up, as it were to the source of this frozen river, you behold a mass of ice seven or eight miles long, and more than a mile in breadth. Its whole extent, however, is more than as many leagues. On one side it is bounded by Montanvert, and on the other by a number of colossal and precipitous ridges. Numerous Aiguilles, or needle-like rocks, shoot up to an astonishing height, in all directions around. Our guide pointed out, with peculiar animation, that called Le Géant, the one which he first explored; and where, I think, Saussure remained fifteen days with him, pursuing his meteorological investigations. Beyond the Mer de Glace, there is a famous glacier called the Garden. It is a verdant spot, full of Alpine flowers, though completely surrounded with walls of ice, and requires much strength and hardihood to reach. We saw an English gentleman, who was just returning from a visit to this perilous spot. Near our path there was a block of granite, called the English Rock, where Pococke and Windham, two English travellers, dined in 1741: they seem to have been the first tourists who traversed this wild region, and thought it then necessary to have an armed escort, to defend them against the fancied banditti, supposed to lurk in these mountains. The disemboguement, if I may so call it, of the Mer de Glace, into the valley of Chamouny, is called the Glacier des Bois; from beneath which and through an icy cavern, a torrent of water rolled—this is the source of the Arvéron. As our guide informed us that this vault or arch of ice was, at this season, scarcely worth examining, we were content to view the spot at a distance, as we returned.

Just at the edge of the Mer de Glace, I gathered the malva sylvestris, and the campanula rotundifolia, in bloom. Summer and winter here lie side by side, smiling at each other; for while one foot stands on the ice, the other rests on flowers and grass. The appearance of the clefts in the glacier, from the *moraine*, is the most interesting. The vast dead mass of ice, abundantly shows that it has undergone strong internal commotions, and violent throes. Near the edge, the clefts are small and seem to run parallel to the shores; but towards the centre they run at angles, and cross each other. It was not without some terror that I looked down into these fearful abysses, however beautiful their azure coloured sides appeared—recollecting that in their cold caverns, the lonely traveller had sometimes found his grave.

At the pavilion we wrote, as is usual, our names in the "Friend's Book," or Album. We noticed in it, the signatures of many Americans. Among other effusions, there was one by Mad. de Staël, and a copy of another by the Empress Josephine; the original of which has been purloined. We descended to

the Priory by a steep path, which gave us some interesting views of the valley, not before seen, and arrived at our hotel, after an excursion of about seven hours. The weather had been remarkably favourable; scarcely a cloud had obscured the horizon during our visit to the upper regions; but we had scarcely arrived at the inn, before torrents of rain began to fall. At a little shop in the town, I obtained a correct model of Mont Blanc; and also some of its minerals, which I hope in due time to show you.

Friday, August 22.—This morning the rain still continues; so that it would have been impracticable, had we been disposed to ascend the Breven, which is on the opposite side of the valley to Montanvert, and from the top of which alone, it is said, that Mont Blanc can be seen in all its grandeur. We therefore ordered our char-à-banc to return to Geneva. All the torrents and water courses, which we passed yesterday with but little notice, became now exceedingly interesting. The melting of the snows on the mountains, and the heavy rains, had swollen them so as to be almost impassable. In many places our horses had to be led over singly, lest they should be borne down by the force of the current. This day afforded a famous harvest for the musicians of the Alpine Horn. They followed us for miles, with pieces of boards; and wherever a wet place occurred (for we were obliged to walk a great deal) these boards were thrown over it, and of course a fee was demanded, or a gratuity expected, which is the same thing here. The rain had now abated, and every moment we turned, to have another, and yet another, view of Mont Blanc. It seems to throw a spell of enchantment over the sense of sight: you never tire with looking *at* it, or looking *for* it, after you have once seen it. Since the time I saw it from the summit of Jura till now, I have been almost constantly looking up to it, with awe and wonder. But how different a scene does it now present, from that of yesterday. Heavy clouds hang over its brow, like a dark pall. Its glaciers look like gigantick spectres, through the mist; and thundering cataracts roll in every direction down its sides. Then all was comparatively still. Its brightness was dazzling. Its air drawn outline was perfect; and the snow encrusted on its peaks into little hillocks, seemed to the fancy like shining pavilions, for the spirits of the upper air.

We again dined at Bonneville, chiefly on potatoes. There must be something about the soil here, peculiarly adapted to the perfect growth of these plants. While talking of eatables, I may mention the multitude of snails, called by conchologists the *helix grisea;* which I saw to-day crawling over the stone walls along the road side. They are eaten, I know, in France; and some of our epicures in Philadelphia, annually receive barrels of them, for the gratification of their palates: but the Savoyards seem rather to prefer potatoes. While noticing the *horribles*, I am reminded of the number of persons along the road, men, women, and children, disfigured with a huge swelling on the neck, called the goitre. This is thought by many, to be produced from drinking the snow, or ice water, which flows from the mountains. Leaving Bonneville, through its long avenue of trees, we had a most delightful ride over a level, gently descending road, on our return to Geneva, where we arrived some time after dark.

(*To be continued.*)

MEMOIR OF THE LATE CAPTAIN BENJAMIN WICKES.

In the life of Captain Wickes, there was much that deeply inter-

ested his religious acquaintance, and they have believed that some memorial of him ought to be presented to the Christian publick. It is not our purpose, however, to write his biography in great detail. We shall give a summary narrative of the various incidents of his life, and a view somewhat more particular, of his religious character and exercises.

A narrative written by himself is before us, of which we shall make a free use. The beginning of it is as follows:—

"A record of some of the leading parts of the life of Benjamin Wickes, a sea captain, wrote by himself, at the request of some particular friends; and also for the use of my children, or any others that may chance to see it.

I was born in Kent County, in the state of Maryland, on the 10th day of December, O. S., in the year 1746. My father's name was Benjamin—was a farmer, and in easy circumstances—occupied his own farm, and had negro slaves to labour for him. His ancestors were among the first settlers on the eastern shore of Maryland, and originally of Bristol, in England. I have reason to believe they came out full-handed; for they took up and settled much valuable land, on both sides of Chester river, opposite to Baltimore. The chief, or first settled farm, of those lands, is now occupied by the male heir of, I think, the fourth generation.

Both my parents died when I was about three years old; leaving six small children, myself the youngest but one. On the death of my last parent, their brethren and sisters, came and took the children all away, to their own homes. It was my lot to be taken by my father's oldest brother, who was a rich man in those days. He had many children of his own, among whom I was placed, with the privilege of calling him father. Here I was early put to school, and for several years knew no trouble—and had learned to read and write a little, when my second mother died. A few months after, my uncle married a neighbouring widow, with seven children, whom he took home to his own house. This woman was of a proud domineering spirit, and soon got such an ascendancy over my uncle, who was of a submissive quiet disposition, that his children, with myself, were in a great measure turned out among the negroes. This being noticed by my uncle's relatives and friends, they came and took *his* children all away, and left *me* alone among the negroes." We have quoted thus much of Captain Wickes' narrative connectedly, not only to exhibit his respectable origin, but to add another to the many examples which the world has witnessed, of the unhappy consequences of indiscreet marriages; and of the miseries to which helpless orphanage is often exposed. We think it not improbable that the grievous melancholy, to which Captain Wickes seems to have been constitutionally prone, was, like that of Cowper, excited and nourished by the afflictive occurrences of his early years. It appears by the narrative from which we have quoted, and which is too long to be inserted entire, that till he was sixteen years of age, he suffered almost every hardship and indignity, to which an unfriended orphan can be subjected. In a dangerous dysentery, he was left without medicine or nursing, and probably escaped death, under the order of a merciful Providence, by secretly drinking a large quantity of vinegar; to which he was prompted by an insatiable thirst, and which had been unintentionally left within his reach. From the time he drank the vinegar his pains ceased, and a perfect recovery rapidly followed. His person, as well as his education, was shamefully neglected. He says, that in some respects "he was worse off than the

negro children, whose mothers were always near to succour them," whereas "the negroes used to beat me at their pleasure."

During this time, however, the circumstances in which young Wickes was placed, appear to have decided his professional vocation in after life. His uncle owned several small packets, which were employed in Chester river; and in these he, at this early period, learned the management of river craft, and appears to have contracted a fondness for a sailor's life. At the age of sixteen, and without the knowledge of his uncle, he bound himself to a sea captain, and went a voyage to Barbadoes. On this voyage, as once before, he narrowly escaped drowning. After a very providential deliverance, he says, "this accident so alarmed me that when I got on board, I slung myself in a rope along side [of the vessel] and there learned to swim, and have been able to swim ever since." On returning from this voyage, the captain of the vessel retired for a time to a country residence; and among other menial services which he imposed on the subject of this memoir, he employed him to course a horse, which he was preparing for a race, on the ground on which the race was to be run. Here he was accidentally seen by his mother's sister, "who was taking an airing, with her husband in their carriage." His aunt recognised her nephew, and, says the narrative, "was so displeased with my present employment, that she interested herself so effectually, that the orphan's court obliged my master to give up my indentures." He was now sent to Chester Town, to reside with an elder brother, where he "expected to be sent to school, and to be otherwise provided for." But his hardships were not yet at an end. His education was neglected, and he was left almost without notice by his brother. In consequence of this, he attached himself to an apprentice to the blacksmith's business, which was carried on by his brother—gradually learned the trade, "and wrought for about four years, as hard and constant as a slave." During this period, he "saved a little money, by making little things in the shop, and by going out to reap in harvest time," which he was permitted to do for his own profit. The money thus acquired, as soon as he came of age, he "applied to pay for schooling." His progress in learning appears to have been rapid. He "soon learned as far as the master usually taught." He then sought another master, to learn navigation, as he had determined to go to sea. He says, "in less than two months, I was able to teach it [navigation] myself, and have actually taught many, while at sea. Now being a free man, and thus qualified, I shipped on board of a ship bound to Spain, as a raw-hand, at under wages. During the voyage, I was so active and useful, that when we got to Philadelphia, where the ship belonged, the captain paid me full wages. I went two other voyages before the mast, and then got mate of a ship, in a good employ."

During the period in which these voyages were performed, there was an interval, in which he resided in Philadelphia. At this time he became acquainted with a pious youth, belonging to St. Paul's church, from whose conversation he was led to change all his former views in regard to religion. Previously to this, he says, "I used to go to church, and had a very high opinion of myself, and also of others. I was even so conceited that I took upon me to read the burial service of the church, over one of our sailors that died in the hospital, and was buried in the potter's field." The youth already mentioned, he states, "discoursed with me in a very serious, pointed manner, and the Lord blessed his endeavours to my conviction; so that I saw things in

quite another light than I had formerly done. He did not rest here, but carried me among Christian people of other denominations, and persuaded me to buy Boston's Fourfold State, Doddrige's Rise and Progress, Bunyan's Pilgrim, and Grace Abounding; he also carried me to hear dissenting ministers. Now I heard the gospel preached, and I have a hope that I felt something of its convincing power. The time came to go to sea, and it was nearly a year, before I returned to Philadelphia. During this time, I was very intent on reading the books I had gotten, and also the Bible; by which means I got such a deep impression of everlasting things, and of the preciousness of my own soul, that when we returned I left the ship; although I had the promise of her as master, if I would go another voyage as mate. Being now at liberty, I made a business of religion, and went among the different denominations, to observe their order, and compare their different rules and doctrine with a close reading of the Bible—with a view to attach myself to those that I thought worshipped God [like the Christians who lived] nearest the time of the Apostles; for I had quite given up the church, to which I was formerly so much attached." His inquiries "ended in full approval of the Presbyterians, to whom, he adds, I became attached, and have never since had the least desire to change for any other." He now went to Pequea, in the state of Pennsylvania, to a grammar school, established under the superintendance of the Rev. Dr. R. Smith. Under the ministry of Dr. Smith, his religious exercises and impressions became so intense, that they produced a pain of the breast, and he gave up the study of the Latin language, before he had made much progress. A noticeable occurrence took place at this time, which appears to have given rise to that long and most grievous religious melancholy, which we shall presently have occasion to bring more particularly into view. We shall give it in his own language. "The evening before my departure, as I was taking my leave of Mr. Smith, he used these remarkable words, saying, *Mr. Wickes, I have for some time past, had great anxiety for your salvation, but this anxiety is now gone.* Here he stopped, without explaining—which I took in a wrong sense; for it struck me that he had now given me up: whereas he meant quite the contrary, as I was informed many years after. When he used these words, he had not the least doubt of my salvation, and that the time would come that I should have joy and peace in believing." The distress occasioned by the misapprehension here noticed, did not, at first, prevent his earnest attention to religious duties. On the contrary, the desire not to be deprived of the privileges of the gospel, determined him not to go to sea, when he left the grammar school. He went into Maryland, and passed a considerable time with his relatives; among whom, however, he says, "I could not find one serious person, so that I had great difficulty in maintaining a life and conversation agreeable to my present state."

Notwithstanding these circumstances, a strong affection for a distant female relative, which he had first contracted when he lived with his brother, and which had then led to a mutual engagement of marriage at a future day, was awakened anew; and with increased sensibility on his part, when he found that she to whom he had been affianced, had refused several offers of marriage, in consequence of her attachment and engagement to him. The union was consummated about a year after his return to Maryland—eleven children were the fruit of this marriage, of whom three only survive their father.

Two years now past, in earnest but unsuccessful endeavours to support his wife and one child, without returning to a sea-faring life; and the embarrassment of his worldly concerns, and the recollection of the unhappy address of Dr. Smith at parting from him, gradually sunk him into such despondence, that he neglected secret prayer, and had not resolution to attempt prayer with his family, when he entered on a family state. Still he remarks "the truths I had been exercised with, had now lost their power, but not their reality or importance; they were deeply rooted, and made my life very miserable." His worldly embarrassments at length determined him again to go to sea; and committing his wife and child to his brother, who lived on a farm of his own, he returned to Philadelphia, and accepted an offer that was made him, as mate of a new vessel, finishing and preparing for a trading voyage. "While here, he says, I used to go to meeting, but would get as much out of observation as possible, that I might not be seen by any of my former Christian acquaintance—Not that I hated them—no, I counted them the excellent of the earth, and would have given worlds to have been like them. But I was guilty and unworthy of their notice, and also feared their reproof."

We shall give an abridgment of a considerable part of the narrative that immediately follows, in the words of the writer—"I went two voyages in this ship [the ship of which he was the mate]. In the last voyage, as we were entering the port of Cadiz, in the night, we ran on a reef of rocks, and the ship was lost, but our lives were all saved. I got a passage in a ship to Philadelphia, and arrived in the month of March, 1776, and found my country involved in a war with England. I now had the offer of the command of a very fine brig, which, after visiting my family, I accepted, and sailed for Europe. On the passage, as I was lying in my cabin, meditating, as I often used to do, suddenly my mind was overwhelmed with a thick darkness, that spread over all my powers, and took my subject entirely away from me. I thought the Spirit of God, that had so long strove with me, had now withdrawn from me, and that I was given up to despair, and should die blaspheming. Vain would it be to attempt a description of the horrors of my mind, under these impressions. For a long time afterwards, my thoughts would involuntarily dwell upon the miseries of the eternal world. * * * Now, from the beginning of this darkness to the end of it, was above seventeen years; and was it not for the sake of truth, it might well rest in darkness. * * * I have been made to wonder, how I was able to transact my business during this time, so as to be approved of by those that employed me; for let me be engaged in whatever way I might, in business, or in pleasure, my miserable condition would break in and distract me; so that my memory, which before was remarkably retentive, became so broken that I hardly knew what I was about. After I had performed my voyage outward, and found respite, this thought struck me—that I should not die abroad, but at home, in the midst of my friends, for a publick example and terror to others. This was so deeply fixed in my mind, that it has supported me often in the midst of war, long imprisonments, hurricanes of wind, &c. &c., that took place during our [revolutionary] war. None of these things could take my life, I well knew, if I was reserved to be made a publick example of. The intenseness of my exercises of mind, brought me into a confirmed melancholy, which I found some relief from, when on shore in foreign countries, in such ways as these—my situation as master of a ship, often brought me

into the company of the rich, and sometimes of the noble ones of the earth, especially in the time of our war; and among these I had strong temptations to dissipation, and when in a melancholy mood I would go to their balls, plays, operas, &c. * * * but in all these scenes I could not prevent the intrusion of my lost condition, which would imbitter every thing else. Yea, sometimes I would go into evil practices on purpose to increase my distress; for I was in a kind of despair that seemed to desire distress, and when I could not feel distressed, which was the case sometimes, I took that method to gain it.

"Now I think it will be hard for any one to distinguish, wherein these things differ from those things that the Scriptures declare unpardonable. For my own part, I have many times since thought, that they could not be forgiven, without breaking the Scriptures. But I have, while transcribing former records of them, a good hope that the Holy Spirit saw wherein they differed, and came short of being unpardonable. I do not remember to have ever read or heard of such things being done by any one; so that of all men I seem to have gone the greatest lengths, and have the more abundant cause to give glory to God, and to praise the riches of redeeming love."

(*To be continued.*)

PRACTICAL METHODISM.

To the Editor of the Christian Advocate.

Rev. and dear Sir,

I design to confine myself in the present paper, to some general remarks on *the method pursued by our Methodist friends, in collecting members into their church.*

There is scarcely a periodical published from Maine to Mississippi, under Methodist influence, which is not continually ringing changes on their 450,000 members. They are never tired of proclaiming that they are the most numerous religious denomination in the Union; and that they are more rapidly increasing than any other. And whilst I have no desire to break in upon round numbers, or to deny that they are increasing, it may be well to inquire, how so large a number has been collected, and by what means additions are making to them.

In the collecting of this large number, "campmeetings" have been very efficient. The annual recurrence of the "campmeeting season," is the great harvest of Methodism. Then every sickle, no matter how dull, is expected to cut; then, from every field, no matter how unpromising, the reapers are expected to return bearing their sheaves with them. Hundreds, of every class and description, flock to these meetings; some for one purpose, some for another. Day and night, they are harangued with all the strength of lungs and language, which bishops, circuit riders, local preachers, class leaders, men and women, can command. There are but few imaginations so dull as not to be excited by the scenes here exhibited; and but few possessing feelings so "saturated with earth," as not to be kindled up by the wild, enthusiastic addresses which are made to them. The consequences naturally to be expected ensue. Much feeling is awakened—many are excited to tears—some are heard sobbing aloud—and some, under the pressure of a boisterous address, are almost frantick. Feeling begets feeling. The contagion spreads from circle to circle, and from camp to camp; and soon they are seen led in from all quarters "to be prayed for." The names of all who are in any way excited are taken down by the ministers; and at the breaking up of the meeting, they are declared to have united with the Methodists. And a notice is written and sent to the "Ad-

vocate and Journal," stating that at such a campmeeting so many were converted.

It is true that the "discipline" requires an apprenticeship of six months, before they are admitted to full communion. But this is merely a theory of the "discipline," which is but rarely practised. I have known them converted one day, and partake of the communion the next. If there is a difference between communion and *full* communion, I know not what it is, or on what it is based.

I could state a great many facts, respecting these campmeeting converts. Whilst some, I freely admit, have honoured their profession and their Saviour, by a life of godliness, I have known many others return to the beggarly elements of the world. Four or five years since, in the town adjoining that in which I live, about one hundred were converted; or, to use methodist language, "got religion" at a campmeeting. At this time, scarcely one of them maintains a character for piety. A few of them yet "hold on," but the rest "have fallen from grace." It is presumed that these backsliders, with all in like circumstances throughout the country, go to swell up the round sum of 450,000 members. It is not a very uncommon circumstance, to hear an individual exclaim at these meetings that he has "got religion," and to see him, before he has returned home, get drunk. And a more common circumstance is, to see them "brought out with power," and to hear them pray and exhort and shout, and in the course of a few months afterwards, to hear them say that "religion is all a hoax." To these things I can testify. And yet it is presumed that every name placed on the ministerial books at the meeting, goes to make up the round sum of 450,000 members.

The "circuit riders" pursue a plan, well adapted to increase their numbers, without adding to the amount of piety. The fact is, that almost every "circuit rider" is a methodist recruiting officer. The moment any thing like seriousness occurs in a place, the "rider" furnishes himself with pencil and paper; and with the one in his pocket and the other in his hat, enters the meeting. After a noisy exhortation, he passes round the room, asking man, woman, and child, if they wish to be prayed for; and if so, to give in their names. Without any hesitation, they generally answer his question in the affirmative, and give their names. In the course of a few weeks, some of them become the hopeful subjects of grace. The preacher visits them, and they tell him the fact. "Oh! yes," he replies, "I have been praying for you, and I knew the Lord would convert you." If the brother or sister expresses a desire to join some other church, he makes no hesitation in saying, "you have been converted by Methodist prayers, and now you should join the Methodist church." If this is not clear demonstration to the individual he is addressing, he produces the paper, on which the name was at first enrolled, as evidence that the conversion was the result of Methodism. If neither his art nor persuasion succeeds in making the individual a Methodist, he retires from the house, perhaps saying, "Thank God I am not so proud, but that the Methodist religion is good enough for me." And afterwards, in his intercourse with his brothers and sisters, he vents his insinuations against the piety of the individual. Throughout the country, these are things of constant occurrence.

Not long since, in a village not far from my residence, there was a little excitement in a Sabbath school. From the school it extended itself among several of the youth of the place. The "rider" heard of it, and was soon on the spot. After a most vociferous sermon,

he requested the youth to remain behind. He took out his paper and enrolled all their names. He was uncommonly solicitous that they should join the "class." And this, too, when they were, nearly to an individual, the children of parents attached to other denominations. His conduct so disgusted the better informed, as to induce them to forbid their children going to meeting; and it is believed was the means of stopping a work, which gave promise of a very interesting spiritual harvest.

Another fact to illustrate what I call their recruiting spirit. Not many miles distant from the town in which I live, is a very pleasant village, in which there is but one Methodist professor. And from all accounts, although of age, he can neither read nor write; and although a Christian, he frequently needs the presence of a parson to drive away the witches. This village being supplied by a minister who was rather unpopular, the "riders" thought it was a good time for them to make a descent. They gave notice of a "two days' meeting," and came at the time appointed. Crowds came to hear and see them. At the close of their meeting, which was nearly occupied by drawing caricatures of Calvinism, and in abusing other denominations, one of their orators arose and made a speech, in substance as follows—"We have come here, my friends, to do you good, and to preach the gospel to you in its simplicity and purity. If we can procure a good class here, we will continue to meet regular appointments; if not, we must go where we can." He then gave an invitation to any who desired to form themselves into a class, to come forward and give in their names. None appearing to move, he rose a second time, and addressing himself first to some professors of other churches said, "will you join?" They replying with a very significant shake of the head, he passed on to the others; and went round the room, putting the question to every individual, "will you join?" And grievous to relate, not one of them consented, although under the excitement of a "two days' meeting." And this Tertullus had to sit down, under the by no means desirable conviction, that his labours and hopes were all in vain. But the very course of conduct whose failure is narrated here, is that which in other places is doing execution, and has achieved wonders in swelling the list of members to the round sum of 450,000.

Another method used by them for increasing their list, and which is considerably powerful, if we may judge of its strength by its effects, is that of prejudicing serious and inquiring individuals, against other denominations. Perhaps no trait is more generally characteristic of Methodism than this. And the extent to which it is sometimes carried is truly astonishing. It is however in perfect keeping with their general character. Having imbibed the opinion that of all sects they are the most holy, orthodox, devoted, and (to use a phrase from their own vocabulary) "God-honouring people;" and that all other denominations are formal, worldly minded, erroneous in belief, and without the power of godliness, we might reasonably expect just such a course of conduct, as that on which we are animadverting. But surely neither law nor gospel, nor Christian charity, can countenance the conduct to which we see this opinion lead every day. When a person is reported as serious, and who is known to have but little prejudice in favour of any denomination, a visit may very soon be expected from the "rider." If, in the course of conversation, he discovers any leaning to another fold, he is sure to descant upon the character and doctrines of its shepherd and sheep. And that too in

such a way as to make the impression, that they are not walking in all the commandments and ordinances of the Lord blameless. To verify the truth of these remarks, I could narrate at least twenty instances, within my own knowledge. Nor is this conduct without its effect, in swelling the list of 450,000 members. There is no period of mature life, perhaps, when individuals are more credulous, than when under a deep conviction of sin. At such a period, every thing said, especially by Christian ministers, has its weight. And when statements are made by an individual wearing a clerical dress, and a very sober countenance, with a drawling, religious tone, the serious inquirer cannot find in his heart to think that all is not just so. And the deceptive representations of other denominations, made by "riders" to individuals under these circumstances, I have known to make impressions which all time will not erase. Nor is this conduct confined to serious persons, who have no particular predilections. I have known it to be pursued towards the wives and daughters, of members and elders of other churches.

To place in a clear and convincing light what I state, I ask the liberty of inserting an extract from a letter I hold in my possession. Its history is as follows—In a certain town there was a fashionable young lady who became serious, obtained a hope of her good estate, and expressed a desire to unite with a Presbyterian church. The Methodist "rider" was uncommonly anxious that she should unite with them. How to accomplish his desires he knew not. On opening the door one morning, the letter from which the following extract is made, was found directed to the young lady. The "rider" was charged to his face with being the author of it, and never denied it.

"My Sister,—As you are about to take a step which will be of great importance to your future welfare, permit me to ask a few questions, which though you may not see proper to answer, yet they will be remembered when you and I are standing at the tribunal of Almighty God. 1st. What benefit do you expect in the Presbyterian church you cannot find in ours? Do they preach the gospel any purer, or with any more success? Do they pray with any more zeal, or do they possess any more of apostolick fire, than our preachers do? Who has manifested the greatest desire for the salvation of ——; the Methodists or the Presbyterians? Brother H—— (meaning himself) has never got but twenty-two dollars, whereas the Presbyterians have collected near one hundred dollars at one time. Whose labours does God bless the most, that of the Methodists, or Presbyterians? Do not the Presbyterians admit of cardplaying, going to theatres, &c. &c.; how then can they be the people of God? Take heed, my sister, how you join that church; you may repent of it, when it is eternally too late. Leaving out of view all the God-dishonouring horrors of election and reprobation, I cannot see how you can join that people. Beware, my sister, what you do; farewell till we meet at the judgment, where you will know that he who writes this, is

"Your Friend."

Does this need any comment? Can there be a more preposterous exhibition of hypocrisy, avarice, falsehood and impiety! And whilst I would by no means say, that all their ministers would go as far as "Your Friend," I have no hesitation in saying, that the feeling exhibited in the above extract is that which, in kind, is possessed by a large majority of the "riders," in the Methodist connexion. And whilst two thousand and upwards of such men are abroad through the

land, beating up for Methodist recruits, and determined to make Methodists in any way, and at all hazards, can we wonder that they can boast of the round number of 450,000 members?

A few remarks more, on the negligence with which they receive members, and I am done. I have known individuals, for years, members in good and regular standing with them, without ever receiving the ordinance of baptism. It does seem as if, in their zeal to make members, they overlooked the common and gospel method of constituting such a relation. And the individuals above referred to, would probably have died without baptism, were it not that circumstances induced them to connect themselves with other churches. Let none conclude from these remarks that I consider baptism essential to salvation; but I do consider it necessary to church membership. And nothing but ignorance of duty, or an all absorbing zeal to complete the round number of 450,000 members, could induce a minister of the gospel to overlook it.

Again; but little pains are ever taken properly to prepare them, by a course of previous instruction, for the solemn duty of professing Christ before men. Indeed such a course is rather discountenanced. And this want of instruction fully accounts for the large number of Methodists we see passing over to Universalism, and a belief of other heresies. Within my own limited circle, I have known many such, during the past year. It accounts also for the large number of Methodists that run well for a time, and then "fall from grace." I presume that the sum total of the apostates from all other denominations, would count, if as many, but very few more, than those of the Methodists alone. These "hickory Methodists," as they are familiarly called, are to be found wherever Methodism has had an existence of a few years. And, as far as my experience goes, they are the most virulent opposers of the gospel of the Son of God. And yet I presume every "hickory Methodist" in the country, is a unit in the long list, which, when summed up, gives us in round numbers 450,000 members at the bottom.

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Editorial Remarks.

It is assuredly not with pleasure, but with feelings truly painful, that we give publicity to the statements contained in the foregoing paper. But nearly every fact that is mentioned, is vouched for by the writer, on his own personal observation; and we know him to be a man of unimpeachable veracity. The only question then is, whether, believing the facts to be as stated, it is proper to lay them before our readers. We think that it is—We believe that the practices censured are unwarrantable, and ought to be exposed. We would be as ready to condemn them, in the religious denomination to which we belong, as in any other—and more so. We say explicitly, that if any of the means for making proselytes, or for promoting what may be called religion, which are condemned in this paper, are used or countenanced in any part of the Presbyterian church, we denounce them as unchristian—We regard those who use them as more censurable than the Methodists; because the doctrines, and order, and usages, of the Presbyterian church, are more opposed to such things, than are those of the Methodist church. A temperate opposition to what is believed to be religious error, is certainly not only lawful, but sacredly incumbent on the ministers of the gospel—They are set for the defence of the truth. But to misrepresent and revile, is as contrary to the spirit of the gospel as light is to darkness: and we do know that Calvinism is misre-

presented and reviled, and in an extreme degree, and with great frequency, by the Methodist preachers; and that this is one of the methods assiduously employed to make proselytes. We feel bound, as Christian advocates, to animadvert on this improper conduct, and to admonish our readers to be on their guard against its influence, and to counteract it, in a Christian manner, whenever it appears. It has had an effect, and not a small one, in injuring the Presbyterian church, and it is a matter of self defence to oppose it openly and firmly—We wish our correspondent to know, that his communication did not reach us in season for our last number.

QUERIES RELATIVE TO ORIGINAL SIN.

Mr. Editor,—Will you permit me to request, in your monthly publication, an answer to the following queries? What is the doctrine of original sin as it was held by the protestant reformers, and by the Westminster divines, who framed the Presbyterian Confession of Faith and Catechisms?

Does original sin mean any thing more than "the corruption of our whole nature," which the Westminster Shorter Catechism says, is "commonly called original sin?" If the terms convey any further meaning, what is it? Is it the imputation of Adam's sin to his posterity, and if so, how is it imputed? Does it mean that there was a personal identity between Adam and his posterity? Does the expression "we sinned in him and fell with him," prove that the Westminster divines held this notion of a personal identity? Or does the expression mean that there was a transfer of Adam's guilt to his posterity, because his sin, as their representative, was charged to their account? It seems that these would not be improper questions for you to answer at any time, *as a Christian Advocate;* but more especially at the present time, when the church is agitated by controversy on this and kindred doctrines. QUERIST.

Editorial Remarks.

The foregoing communication came to us through the post office. We shall be thankful to any of our correspondents, who will furnish us with answers to the inquiries, or interrogatives, of Querist—answers argumentative, and free from all severity or harshness. For ourselves, we have to say, that our editorial and other duties are such, that we cannot pledge ourselves to more than at present we have in hand. But if the inquiries of Querist are not satisfactorily answered by others, we shall probably, at a convenient time, attempt an answer to them ourselves.

Review.

JEFFERSON'S MEMOIRS.

We insert in this department of our work for the present month, the conclusion of the Review of Jefferson's Memoirs, which we have found in the Eclectic Review of August last. It has gratified us not a little, to find that the erudite and judicious writers for that distinguished periodical, have made nearly the same estimate of the character and tendency of this publication, that was made by ourselves. They agree with us exactly, in thinking that Mr. Jefferson's fame has not been consulted, in giving the whole of these papers to the publick. They say—"There is a

great deal of trivial detail relating to matters of private business, which can interest no living being. Why some of the letters are printed, unless it be to eke out the work, it is impossible to divine. Selections from the correspondence, would have formed a publication of real value and high interest; but every letter and document of importance might have been comprised in a single octavo volume."

In the first part of the extract we insert, we have Mr. Jefferson's character of General Washington, which we did wish to insert in our own Review; and therefore are the more willing to give it a place in our pages at present. We thought that in the whole four volumes of these memoirs, there was no production of Mr. Jefferson's pen more spirited and interesting than this. Not that we thought his delineation of General Washington's character was in all respects just. Like Gibbon, he knew how, by a short phrase, or a single epithet, thrown into a commendatory sentence, to abate more than half its eulogy. What he says, moreover, of the General's want of promptitude in accommodating himself to an unexpected and untoward occurrence in a battle, we believe to be entirely erroneous. The whole of his military career, from first to last, showed that there was no trait of his character more remarkable than his readiness and address, in making the best of disasters, and even of defeats. Witness his bringing off successfully the remains of Braddock's defeated army; his turning the whole tide of the war, by his masterly generalship, at Trenton and Princeton; when nothing but a shallow creek separated him from an overwhelming British force, before which he had been compelled to retreat through the whole of the preceding day. The battle of Monmouth, when he most unexpectedly found the advance of his army, under general Lee, retreating in disorder, furnished another example of the same kind. The truth is, that Mr. Jefferson outlived all his early affection, both for the person and character of Washington. He never could, and never did, forget or forgive, the preference which Washington showed to the opinions and counsels of Hamilton over his own. Yet his character of this great man, in most of the features of it, is well and strikingly drawn.

The extract which we give is but a small part—the concluding part—of an extended and excellent review. It is as follows:—

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It speaks loudly for the force of the President's character, that the federalists and the republicans were equally anxious to claim him as on their side. One of the most interesting letters in these volumes, is one addressed to Dr. Walter Jones (Vol. iv. p. 240), which contains the following character of Washington.

"His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon, or Locke; and as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best; and certainly no general ever planned his battles more judiciously. But, if deranged during the course of the action, if any member of his plan was dislocated by sudden circumstances, he was slow in a re-adjustment The consequence was, that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration, was maturely weighed; refraining if he saw a doubt, but, when once decided, going through with his purpose, whatever obstacles opposed. His integrity was most pure, his justice the most inflexible I have ever known; no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in

every sense of the words, a wise, a good, and a great man. His temper was naturally irritable and high-toned; but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bonds, he was most tremendous in his wrath. In his expenses, he was honourable, but exact; liberal in contributions to whatever promised utility; but frowning and unyielding on all visionary projects, and all unworthy calls on his charity. His heart was not warm in its affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person, you know, was fine; his stature, exactly what one would wish; his deportment, easy, erect, and noble; the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas, nor fluency of words. In public, when called on for a sudden opinion, he was unready, short and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing, and common arithmetic, to which he added surveying in a later day. His time was employed in action chiefly, reading little, and that only in agriculture and English history. His correspondence became necessarily extensive, and, with journalizing his agricultural proceedings, occupied most of his leisure hours within doors. On the whole, his character was, in its mass, perfect, in nothing bad, in few points indifferent; and it may truly be said, that never did nature and fortune combine more perfectly to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit, of leading the armies of his country successfully through an arduous war, for the establishment of its independence; of conducting its councils through the birth of a government, new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example.

"How, then, can it be perilous for you to take such a man on your shoulders? I am satisfied the great body of republicans think of him as I do. We were, indeed, dissatisfied with him on his ratification of the British treaty. But this was short-lived. We knew his honesty, the wiles with which he was encompassed, and that age had already begun to relax the firmness of his purposes; and I am convinced, he is more deeply seated in the love and gratitude of the republicans, than in the Pharisaical homage of the federal monarchists. For he was no monarchist from preference of his judgment. The soundness of that gave him correct views of the rights of man, and his severe justice devoted him to them. He has often declared to me, that he considered our new constitution as an experiment on the practicability of republican government, and with what dose of liberty man could be trusted for his own good, that he was determined the experiment should have a fair trial, and would lose the last drop of his blood in support of it. And these declarations he repeated to me the oftener and the more pointedly, because he knew my suspicions of Colonel Hamilton's views, and probably had heard from him the same declarations which I had; to wit, 'that the British constitution, with its unequal representation, corruption, and other existing abuses, was the most perfect government which had ever been established on earth, and that a reformation of these abuses would make it an impracticable government.' I do believe that General Washington had not a firm confidence in the durability of our government. He was naturally distrustful of men, and inclined to gloomy apprehensions: and I was ever persuaded, that a belief that we must at length end in something like a British constitution, had some weight in his adoption of the ceremonies of levees, birth-days, pompous meetings with Congress, and other forms of the same character, calculated to prepare us gradually for a change which he believed possible, and to let it come on with as little shock as might be to the public mind."—Vol. iv. pp. 141—143.

Nothing is more remarkable than the admirable manner in which, with a divided cabinet, Washington appears to have tempered the violence of the hostile parties, holding each faction in check, and, by his firm decision, steadily directing the energies of the Government. Upon Mr. Jefferson's intimating his intention to resign office as Secretary of State, the President expressed his deep regret, stating, that he thought it important to preserve the check of his (Jefferson's) opinions in the Administration, "in order to keep things in their proper

channel, and prevent them going too far." He was probably aware also, that, by retaining the head of the republican party in administration, he kept that party in some measure on their good behaviour, and prevented Jefferson himself from becoming dangerous. Besides which, Jefferson's familiarity with foreign affairs, as well as his ready pen and his general talents for business, rendered him a valuable minister, whose place it was not very easy to supply. Upon the real motives of Jefferson's secession from office, these volumes throw little light. As to his alleged "repugnance to publick life," his wish for retirement, &c., they are mere expressions of course. Reference is made to a personal difference between him and the Secretary to the Treasury; but Hamilton had also intimated his intention to resign, which would have left Jefferson without any formidable rival in the Cabinet. Fauchet's explanation of his supposed motives, must be regarded, perhaps, as only the opinion of an individual, but of one who was likely to be in the confidence of Jefferson's party. Yet, Jefferson himself disclaims having had any views to the Presidency. "Neither the splendour, nor the power, nor the difficulties, nor the fame or defamation, as may happen, attached to the first magistracy, have," he says, "any attractions for me." "The second office of this Government," he writes in another letter, referring to the Vice-Presidency, "is honourable and easy; the first is but a splendid misery." It was a misery, however, which he did not shrink from subsequently exposing himself to. The real reason of his retiring, was probably disgust at not finding his French principles and preferences adopted by the Government. "I cannot," he says, in a letter to Madison (Jan. 1797,) "have a wish to see the scenes of 1793, revived as to myself, and to descend daily into the arena, like a gladiator, to suffer martyrdom in every conflict . . . . . War with France, and consequent alliance with Great Britain, will completely compass the object of the executive council, from the commencement of the war between France and England." (Vol. III. p. 353.) When it is borne in mind, that Jefferson was the unbounded admirer of the French Revolutionists, sharing in their religious, or rather no-religious, as well as their political principles;—that Freneau, the translating clerk to Jefferson's office, was the Editor of a paper which, in its personal abuse of the Anglicans and monocrats, did not spare the President himself;—that Jefferson favoured this man and his rascally paper;—that an alliance with France at all events, was his favourite doctrine, his "polar star;"—we cannot be very much at a loss to account for his secession from Administration. Nor are his ultimate views and hopes to be mistaken. "Republicanism," he writes to Colonel Monroe, "must *lie on its oars*, —resign the vessel to the "pilot." And the reason assigned is, that, from the proceedings of Congress, it was evident, that "*one man outweighs them all in influence over the people*, who have supported his judgment against their own, and that of their representatives." (Vol. III. p. 335.) Who that one man was, it is needless to say. Again: "The republicans through every part of the Union say, that it was the irresistible influence and popularity of General Washington, played off by the cunning of Hamilton, which turned the government over to anti-republican hands, or turned the republicans chosen by the people into anti-republicans. He delivered it over to his successor in this state;" (p. 400.) Washington, Mr. Jefferson tells us, had early doubts as to the issue of the French Revolution.

"The fact is, that Governeur Morris, a high-flying monarchy man, shutting his

eyes and his faith to every fact against his wishes, and believing every thing he desires to be true, has kept the President's mind constantly poisoned with his forebodings. That the President wishes the revolution may be established, I believe from several indications. I remember, when I received the news of the King's flight and capture, I first told him of it at his assembly. I never saw him so much dejected by any event in my life." —vol. iv. p. 474.

In this dejection, Jefferson, it seems, did not sympathize; nor could he, perhaps, understand it. All the horrors of the French Revolution, which he accuses the Federalists of using as "a raw head and bloody bones," produced no misgiving or relenting in his hard, unfeeling mind. There is an attempt, in the following paragraph, to impute to the weakness of age in Washington, conduct which will be thought to indicate rather the integrity of his judgment.

"From the moment of my retiring from the Administration, the federalists got unchecked hold of General Washington. His memory was already sensibly impaired by age: the firm tone of mind for which he had been remarkable, was beginning to relax; its energy was abated; a listlessness of labour, a desire for tranquillity had crept on him; and a willingness to let others act, and even think for him. Like the rest of mankind, he was disgusted with atrocities of the French revolution, and was not sufficiently aware of the difference between the rabble who were used as instruments of their perpetration, and the steady and rational character of the American people, in which he had not sufficient confidence. The opposition, too, of the republicans to the British treaty, and the zealous support of the federalists in that unpopular, but favourite measure of theirs, had made him all their own. Understanding, moreover, that I disapproved of that treaty, and copiously nourished with falsehoods by a malignant neighbour of mine, who ambitioned to be his correspondent, he had become alienated from myself personally, as from the republican body generally of his fellow citizens."—vol. iv. p. 463.

Washington had, probably, more reason for being dissatisfied with Jefferson's conduct, than appears from these letters, which contain, it must be recollected, only his own representation of the transactions referred to. It does not appear that the President ever admitted the Secretary to his personal confidence: and it is highly remarkable, that Jefferson was unable to ascertain what were his sentiments on the subject of religion. While we may lament, on the one hand, that the fact of his belief in the Christian religion should be at all questionable, owing to his extreme and characteristic reserve, it makes something at least in favour of his reverence for religion, that the infidel party should have had no ground to claim him, as they would have been eager to do, as one of themselves. In the "Ana" at the end of the Correspondence, there is a story of an attempt made by a deputation of the clergy, to extort from Washington a public declaration of his religious sentiments, but "the old fox was too cunning for them." "I know," adds Jefferson, "that Governeur Morris, who pretended to be in his secrets, and believed himself to be so, has often told me, that General Washington believed no more of the system than he himself did." This vague assertion, upon which Jefferson himself seems to have placed little reliance,* will not be thought deserving of much attention; and whatever were Washington's religious opinions, they were evidently at an immeasurable remove from those of the school of Paine, Franklin, and Jefferson.

The hatred of Christianity entertained by the Author of these Letters, notwithstanding his calm temper and his cautious mode of expression, is continually indicated by an unusual strength and almost ferocity of expression, when the clergy are referred to. His own creed, as detailed in a letter to Dr. Rush (vol. iii. p. 515), ranked Jesus

* See the character of Morris given above,—a man "believing every thing he desires to be true;" yet, an *unbeliever* in Christianity!

with Socrates and Epictetus, and placed the New Testament far below the *Memorabilia* in point of genuineness, though he allowed it to consist of "rich fragments." As he advanced in old age, he learned, he says, "to be less confident in the conclusions of human reason, and to give more credit to the honesty of contrary opinions." (Vol. iv. p. 401.) But, whether this increase of self-diffidence and charity extended to religious opinions, does not appear. He calls Calvin "an atheist;" and asserts, that "it would be more pardonable to believe in no God at all, than to blaspheme him by the atrocious attributes of Calvin." He found no difficulty, however, in receiving the doctrines of American Unitarianism, which he confidently expected that the present generation will see become "the general religion of the United States." (Vol. iv. p. 369.) His testimony was not wanted, to convince us of the true character of that system, which is scarcely distinguishable from pure Deism; but his augury, we confidently believe, will prove as false as some of his other predictions.

Of Mr. Jefferson's personal integrity and sincere patriotism, we entertain no suspicion. He had, we think, less "frankness of character," than of manners. Shrewdness, cleverness, and address, extensive knowledge, and great natural ability, he unquestionably possessed. His claim to be considered as either a great statesman or a sound philosopher will not, however, be admitted out of America. He was upon all points a half-reasoner. His prejudices had the mastery of his understanding; he mistook freedom of thought for comprehensive views, and scepticism for philosophy. His "Notes on Virginia" have been highly praised; yet, they are superficial, inaccurate, and affected. His attainments were, in fact, far below his talents; and hence he was acute, but upon no subject profound. Although without imagination, and therefore without genius, he was still an enthusiast; but his was the enthusiasm of the reasoning faculty, which leads to the worship of its own abstractions, and a political theory was to him in place of the creations and illusions of poetry. Washington was, probably, the only being greater than himself, whom he did not hate; and towards him, he felt a constrained reverence in which affection had no share. Against kings, nobles, and priests, he had a fierce antipathy, which seemed to partake of the wildness of the woods and the vulgarity of the mob. The sudden expansion of a colony into a republic, lifted him into celebrity and influence: although possessed of no portion of the talent either of the orator or of the soldier, his pen, in the dearth of great men, raised him to greatness. It is his real merit, that he had at heart the good of his country: it was his unhappiness to be at open war with the best interests of mankind.

SHORT NOTICES OF RECENT PUBLICATIONS.

THE PEOPLE'S RIGHT DEFENDED: *Being an Examination of the Romish Principle of withholding the Scriptures from the Laity. Together with a Discussion on some other Points in the Romish Controversy. By "Wickliffe." "Search the Scriptures."*—John v. 39. *To which is appended, a Discourse on Transubstantiation. By the Rt. Rev. John Tillotson, D. D., Lord Archbishop of Canterbury. Philadelphia, printed by W. F. Geddes,* 1831.

In our last Number we noticed a recent small publication, on a part of the Romish controversy. Another, with the above title, has since been put into our hands; and we earnestly recommend it to the attention of our readers. After the intro-

duction, in which we were surprised to find our own remarks on the importance of studying the Popish controversy, as given in our review of the book of Blanco White, the writer proceeds to consider "Chap. I. Supremacy of the Pope. II. Exclusive Salvation. III. The FACT of withholding the Scriptures. IV. Same subject continued. V. The PROPRIETY of withholding the Scriptures. VI. Same subject continued. VII. Infallibility of the Church of Rome. VIII. Same subject continued. IX. Transubstantiation. In connexion with the last subject, Archbishop Tillotson's far-famed discourse on the same topick, and which has been pronounced by eminent judges to be his master piece, is given at length. An Appendix is added, containing Notes replete with valuable and interesting information. The author tells us in his short preface, that "the substance of this little volume was prepared without the most distant intention of presenting it to the publick in its present form. It was originally published, a few months since, in numbers, over the signature of 'G.' in the Southern Religious Telegraph, published at Richmond, (Va.) Solicitations from several sources have again brought these numbers before the publick, revised and somewhat enlarged, to which is now added the '*Introduction*,' and Tillotson's Sermon on Transubstantiation." We have not been able to read more than the first two chapters of this publication throughout, and to glance at the rest; but we have no hesitation in saying, that it will be found an excellent manual, for those who wish to furnish their minds with the leading arguments against the Romish superstition, without going at length into the whole controversy—Tillotson's sermon alone, is worth the price of this small volume.

Recent Sabbath School Publications.

1. Life of Mrs. Ann H. Judson, late missionary to Burmah; with an account of the American Baptist mission to that empire. Prepared for the American Sunday School Union, by James D. Knowles, A. M., Pastor of the Second Baptist Church, in Boston. 2. Evening Recreations: a series of Dialogues on the History and Geography of the Bible; in four parts. 3. The Life and Travels of St. Paul. By G. T. Bedell, D.D., Rector of St. Andrew's Church, Philadelphia. 4. My Grandfather Gregory. 5. Jesus the Child's best Teacher. 6. Mary Scott; or, the Child I loved at Sunday School. 7. The Hills.

All these publications have been revised by the committee of the S. S. Union, appointed for the purpose. We publish the list for the information of our readers; that they may know that these works are now to be had on proper application. We have not read the whole of them; but we can truly say, that this has not been for the want of inclination: for the portion that we have read has satisfied us, that while these little books are designed, and are admirably calculated, to benefit Sabbath school scholars, they may also be read with advantage and edification by Christians of all ages and classes.

Literary and Philosophical Intelligence, etc.

Grotius wrote upon the walls of his prison the five tenses in Latin, as a sort of serious pun upon time and eternity:—"Præsens, imperfectum; perfectum, plusquam-perfectum, futurum!"

Mr. Brodie has remarked, in one of his lectures, that an impression made on one part of the body often produces a nervous affection elsewhere, at a distance from the original seat of the disease, and where no obvious explanation of the fact presents itself. Thus a disease in the liver produces a pain in the right shoulder; a disease in the heart produces a pain in the back. He added, that the late Dr. Wollaston once had a severe pain of the ankle, and lameness, apparently from indigestion by eating some iced-cream.

Among other valuable effects from the properties of chloride, it has been used with signal success on board infected vessels; and it is possible that it may be rendered so effectual as to supersede the necessity for performing quarantine, which to the parties concerned is always an inconvenient, irksome, expensive, and sometimes dangerous detention. In July, last year, the Spanish fleet destined for the invasion of Mexico, conveying a large number of soldiers, was overtaken in the Gulf of Mexico by a violent tempest, which continued for several days. The severity of the storm rendered it necessary to remove the windsails, and to close the ports, and to place on the hatches. In this condition of the ships, with such a crowd of persons confined together, in the middle of summer, within the tropicks, without fresh air, putrid fevers and malignant dysenteries soon made their appearance. The air is described as possessing, in addition to a highly offensive effluvium, an acrid heat, burning to the skin, with a degree of density that arrested respiration, and produced giddiness. At this moment

of distress and anxiety for the safety of all on board, vessels containing the chloride of lime, in solution with water, were suspended in various parts of the ship. In the space of two hours the atmosphere lost all its deleterious qualities, and became perfectly agreeable. The solutions were renewed every twenty-four hours; and during the whole of the campaign, which lasted three months and a half, the atmosphere was preserved in this pure state by the chloride, to which all the surgeons unite in attributing the very few instances of death that occurred in the fleet, when there existed such fruitful sources of fatal disorders.

Among the evidences for the canon of the Old Testament, there is a very remarkable one, arising from the Jewish colonies settled in China and India about the Christian era, or even some centuries earlier. They all declare that they originally brought with them, and had preserved in manuscripts, which they regarded as of great value, the very same sacred books which they, in later times, found in the possession of their brethren in Europe: and nothing appears from any other quarter in the least to invalidate their testimony. In the last century, the remains of a Jewish colony were discovered in China, which had been established in that empire about the year seventy-three after Christ, perhaps even three hundred years earlier. Seven hundred families of the tribes of Judah, Benjamin, and Levi, who had escaped from the destruction of Jerusalem by Titus, made their way over land to China, and there either founded or reinforced the colony in question. Seventeen centuries of persecution, massacre, or apostacy, have reduced them to a very small number. They are now found only at Kai-zong-fu, one hundred and fifty miles from Pekin, and amount to six hundred persons. They had taken with them their Scriptures, and had preserved them for eight hundred years; but, at the end of that period, a fire destroyed their synagogue and their manuscripts. To repair the loss, they obtained a copy of the Pentateuch, which had belonged to a Jew who had died at Canton. Not only the synagogue, but private persons, possessed transcripts of this manuscript. But, what is extremely remarkable, and highly important to us, is, that, besides the Pentateuch, they preserve different portions of the remaining parts of the Old Testament, which they say they saved from a fire in the twelfth century, and an inundation of the river Hoango, A. D. 1446. With these fragments they have formed a supplement to the law, divided into two parts. The first contains small portions of Joshua and Judges, the four books of Samuel and Kings complete, and the Psalms. The second contains some portions of Chronicles, Nehemiah and Esther almost complete, of Isaiah and Jeremiah the whole within a little, and of Daniel, and seven out of the twelve Minor Prophets, some fragments.

The following was lately stated to be a correct list of the number of Jesuits in England, Ireland, and Wales.—Cumberland, 1; Dorset, 2; Essex, 2; Hants, 2; Hereford, 1; Lancashire (Stonyhurst and thereabouts), 92; Lincoln, 2; Middlesex, 5; Monmouth, 1; Northumberland, 1; Norwich, 1; Oxford, 1; Somerset, 1; Suffolk, 1; Wilts, 1; Worcester, 2; York, 3; Flint, 1; County of Kildare (Clongowes), 45; King's (County Tullabeg), 10; County of Dublin, 2; Dublin City, 1.—Grand total in England, Ireland, and Wales, 178.

The family of M. Rothschild, whose financial transactions were never equalled by any one family in any age or country, are the sons of a banker and dealer in ancient coins, and afterwards a loan-contractor, at Frankfort. He was a Jew, and it was chiefly in consequence of his character and influence that the Grand Duke conferred upon the Jews the full enjoyment of civil and political privileges. He died in 1812; urging his five sons to live in inviolable unity and affection, which they are stated to have done, all being connected in one common European firm, the several members of which reside respectively at Frankfort, Vienna, London, Naples, and Paris. [*Christian Observ.*

Religious Intelligence.

For the present month, we give, under this head, a statement taken from the Christian Observer of London, and the Archives of Christianity published in Paris, which will afford our readers a general view of the present state of religion in Germany and France. It strikes us that there is not a missionary field on earth, more important, and more inviting than France. The want of missionaries fully acquainted

with the French language, will prevent many foreigners from entering that field; and in every view, natives certainly, will be better suited to this work than any other—will be most likely to be both acceptable and useful. We trust that the Evangelical Protestants of France, now that they will have no hindrance in this most important undertaking, will hasten, as much as is practicable and proper, the education and sending forth of a host of missionaries—able, prudent, and devoted men. In the mean time, whatever assistance can be rendered from Britain and this country, by sending to France a supply of Bibles and religious tracts, we trust will not be withheld.

It is now near forty years ago, since, in a correspondence with the late venerable and erudite Dr. Nisbet, then president of Carlisle college, (it was in the first stages of the former French revolution,) we remarked to him that "possibly it was the intention of the God of providence to employ the rough hand of infidelity, to lay low the barriers of Romish superstition in France, and then to pour out his Spirit on that people, and produce a glorious revival of pure religion." The Dr. did not think this probable, and we soon after became of his opinion. But we have recently been forcibly reminded, of what we then thought and said. We hope and pray that our anticipation may yet be realized. Infidelity, awful as it is, will be more likely to yield to gospel truth, than bigotted Romanism, and Jesuitical delusions. In Germany, although Neologism is still dreadfully prevalent, yet it is on the wane; and we trust that as the tide has begun to turn, the refluence will be powerful and general. The extract from the Archives for September, we have taken from the New York Observer—Our number for that month has not yet reached us.

THIRD CENTENARY OF THE AUGSBURG CONFESSION.

It was on the 25th of June, 1530, that the Continental Reformers presented to Charles V., at the Diet of the Empire held at Augsburg, that celebrated confession of faith which, subject to the word of God, still forms the doctrinal code of a large portion of the Protestant churches of Europe, and which justly claims the veneration of every other Protestant church, for its general excellence as a compend of Scriptural truth. The churches which adhere to this confession have this year celebrated, with great solemnity, the third centenary of this memorable era. The king of Prussia, in his proclamation announcing the intended celebration in his dominions, justly describes the Augsburg articles as having greatly conduced to the purity and stability of the Protestant church; and he solemnly prays, "May the commemorative festival of the presentation of this confession of the faith of Christians, built upon the word of God, and the doctrines of salvation therein revealed,—and which is as true now, and ever shall be as true, as it was three hundred years ago, and in the spirit of which I also heartily join,—contribute to enliven and confirm the true faith throughout the evangelical church, and excite in its members unity of spirit, and new resolutions to follow true piety and a spirit of Christian charity and tolerance."

We are better pleased with this royal edict than with the address of the General Consistory assembled at Strasburg on the same occasion. In the circular, in which they announce to the clergy and laity of the Augsburg Confession the intention of celebrating this festival, and issue directions for so doing, they express themselves in a manner which, we fear, was intended to have a Neologian aspect. They speak, indeed, with high praise of the Augsburg Confession, and the courage and constancy of their ancestors in defending the rights of conscience, and rejecting human authority in matters of religion; but when we might suppose the circular was about to urge their successors to live and die faithful to the same code of Scripture doctrine, it glances off with saying, that "the Augsburg confessors honestly expressed what by their indefatigable investigations they had *hitherto* discovered in the Divine Word, but by no means intended to shut the door against further researches, either by themselves or their successors." This is true: the reformers did not profess infallibility; and they exhorted men, as the circular truly states, to search the Scrip-

ture for themselves; but they never meant what M. Turkheim, M. Haffner, and the other signers of this address, we fear, would insinuate, that such points as the doctrine of the Trinity and the Atonement,—in short, all mysteries ought to be given up, with the marching intellect of an inquiring age; or as the circular neologically expresses it, "those only can attain a religious conviction clear, vivid, and independent of the yoke of authority and opinions, who know how to ally to the revelation of the Holy Scriptures, *the natural light of human reason.*" They add, "The spirit of Protestantism is the spirit of God himself, which is displayed in the intellect of man."

We may be able, in another Number, to collect a few particulars of the interesting solemnities on this occasion, in the different parts of the continent. We, however, deeply lament that they should any where have been rather a festival in honour of human reason than of scriptural truth; which they must have been among those who have imbibed the spirit of this Neologian circular.

FRENCH PROTESTANT CHURCH.

Our Protestant brethren in France are greatly rejoicing at the late changes. "We have entered," says the Archives, "upon a new era for the cause of liberty and truth, perhaps even of Christianity. If the long meditated and obstinately pursued projects of the counsellors of the discarded dynasty had been accomplished, Christianity had mourned in weeds over the tomb of liberty, if even she had been permitted to show her grief and mourn her losses. What might we not have feared from a power which had undertaken with a single word to muzzle the press, in despite of the habits and the wants of the public? Having witnessed this bold attempt, we cannot wonder to find greater credence given to the report that there was to be a proscription and massacre, of which the chief friends of liberty were to have been the victims, and which had utterly rooted out Protestantism in France."

After giving thanks to God for his mercy in this great deliverance, which, it is said, "will form a new epoch in the history of French Protestantism," the Archives proceeds to state, that "a great step is taken towards the complete enjoyment of religious liberty," that the organization of their churches will no longer be shackled by restrictive laws and penal codes; they will not, as formerly, have to supplicate in the antichambers of Popish or Jesuit prefects or ministers for the regulation of their ecclesiastical affairs; their theological faculties will no longer depend upon the heads of Catholick universities; their schoolmasters will no longer be at the mercy of political agents, vested with academical authority, and the peasant will no longer be ill used by servile agents, for meeting his Christian friends for religious worship." The inference which the writers derive from these considerations is, that their duties increase with their privileges, and that to whom much is given from them will much be required. May every Protestant in France feel the force of this conclusion, and with unostentatious meekness, yet with active zeal and ardent charity, enter upon the new duties which are opening before him!

PRESENT SITUATION OF PROTESTANTS IN FRANCE.

Translated from the "Archives du Christianisme," for September.

A new era has commenced for France in general, and for Protestant France in particular; new hopes are presented to our churches, new duties are imposed upon them. It is a subject we propose treating successively in all its aspects; we confine ourselves at present to some general reflections. The Roman Catholick religion is still that of the majority of the French, if we are to credit the new Charter; but what will be, in half a century, the religion of the majority of the French! Will the declaration in the new article (6th) remain long true. We know not, and it is not what ought to occupy us at this time; our own position, and our own duties as disciples of Jesus Christ, at present command all our attention. The revolution which had just occurred, has placed religious liberty among realities. It opens a wide door for evangelical preaching in all our towns, in all our villages; the ill-will of a mayor or of a procurator of the king, will no longer suffice to dissolve religious assemblies, or to cause tribunals to pass condemnation on inoffensive men, guilty of having met together in numbers exceeding twenty, to read the Bible and to sing the praises of God. No longer shall a priest, aided by law and supported by civil authority, attempt to dissolve meetings for worship which belong not to his church. Wherever auditors shall be found, the Gospel can be publicly and freely proclaimed—the Bible distributed without restraint, among Catholics as among Protestants—primary instruction no longer opposed. Grand obstacles to the progress of the

Gospel are thus overthrown; the point is now for the evangelical church to profit by this position of things, with fidelity and zeal, as well as with prudence and charity; the barrier which shut the entrance to the field is broken down; the duty now is, to till, to sow, to water, and to beg the increase of God, who alone can give it. Let us not, however, be unjust, nor regardless of what the government that has just fallen, has done for our churches; let us not forget the numbers of repaired or new temples constructed during the last fifteen years, nor of the many new openings made for pastors, nor of the very important progress our churches have been able to make under that government.—We cite facts, we refer not to motives and intentions. But, on the other hand, what intrigues have we had to detect, what conflicts to sustain, what gloomy and continued vexations to endure, what hostile trials to bear! Suffice to mention the names of Nerac, Anieres, Sainte-Consorce, and the law-suits in behalf of religion. Article 5th is impious in the eyes of our ultramontanes; as they have said and repeated in their journals. The enmity, too, which they bore in their hearts to the Protestant religion, manifested itself more and more, in proportion as their power extended; and if the ordinances of the 25th of July had been executed, an active persecution, however disguised in the beginning, would infallibly have been organized against our churches, and God alone knows where it would have ended, when they found themselves sufficiently strong to throw off the mask of hypocrisy. This is no misrepresentation.

We know that, after having had to combat with superstition and hypocrisy, we shall have to encounter, in our attempts to spread the Gospel, a new and formidable adversary, infidelity; but it is better to fight with unbelief than hypocrisy; because we better know on what ground we stand. We are still afflicted and alarmed for the future destiny of France, when we consider that after a revolution, in which the hand of God has been plainly manifested, after a deliverance so sudden and so signal, there has not appeared in the journals which boast of this great and unlooked for event, nor in the addresses presented to the throne, nor in the Chambers, nor, in fine, through any of the organs of publick opinion, any sense of obligation to God the author of their deliverance, any acknowledgment of Divine favour, any expression of gratitude, or any proof that they confide on a higher power than this sublunary world affords. It seems as if they feared to utter the name of God at this memorable crisis, and that the idea of a Providence, which rules and governs every event on earth, is unknown to all those who have concurred to overthrow the empire of superstition and fanaticism, and who, in various ways, may be considered as the representatives of the sentiment of this nation. There is in this fact, we repeat, a manifestation as sorrowful as appalling, of the religious indifference, to say nothing more, which characterizes the present generation of our countrymen. There is not, perhaps, in the whole world, another people who, under similar circumstances, would have presented such a spectacle. To subdue this sad disposition of heart and mind, there is but one weapon, the Gospel; the Gospel in its purity, majesty, and divine simplicity, the entire Gospel, such as a God of mercy has given to our fallen and condemned race, to raise and save it. We should propose to ourselves, like Saint Paul, "not to know any thing among men, save Jesus Christ, and him crucified." It is the preaching of the cross that has regenerated and saved every man's soul, that has been regenerated and saved during the last eighteen centuries; the preaching of the cross can alone regenerate, and save the present generation. This preaching we know is "foolishness" to one class, and "a stumbling block" to another; but it is "the power of God, and the wisdom of God unto salvation to every one that believeth." Our speech and our preaching should not be with the "enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." The Gospel must not be moulded to the people, but the people to the Gospel. It is not, as says one of our most faithful preachers, that "God is to conform himself to man, but man is to conform himself to God." What a new and extensive career opens to our pastors, to our religious societies, to our Protestant journals, to every one who has at heart the spread of the Gospel, and the safety of his fellow creatures. God expects that each man in the sphere of action which he has allotted him, should faithfully, christianly, and courageously, fulfil the vast and responsible duties imposed on him. He turns the total overthrow of political parties to the increase and establishment of the kingdom of grace, and of a living faith in Jesus Christ; "for there is none other name under heaven given amongst men, whereby we must be saved."—Acts iv. 12.

View of Publick Affairs.

EUROPE.

After such a dearth of European news, in the former part of the last month, as was almost unparalleled, the flood has returned, within the last ten days, in almost an overwhelming torrent. Advices from London to the 9th of December, inclusive, and Paris dates to the 4th, are the latest received at the time we write. Till the last arrival, the accounts received from all quarters bore such a warlike aspect, that the opinion we had entertained and expressed, that a general war in Europe was not probable, was a good deal shaken. The most recent news, however, seem to confirm our hopes, that war will not ensue. No decisive prognostick, notwithstanding, is yet apparent. Immense preparations for war are being made by all the great continental powers; and when such combustible materials are largely aggregated, even an unlooked for spark may set them in a blaze. But for the present, we see nothing more in the armaments of Russia, Prussia and Austria, than precautionary measures to prevent their own subjects from rising against their rulers, and as far as possible, from imbibing the spirit of revolution. They give every assurance to France and Britain, that their views are not hostile. Those assurances, indeed, we should little regard, if we did not perceive that both Britain and France, believe them to be sincere; and that these two powers are disposed to peace. But with this disposition, which we think certainly exists, and the prospect of an alliance between them, if the three great continental powers should attempt war, we think it most likely that the attempt will not be made. The immediate danger of war is produced by the state of Belgium. The king of Holland, and till the late revolution, king of Belgium, has, it appears, a double alliance by marriage with the king of Prussia, who is strongly disposed to favour the wishes of his royal relative. The emperor of Russia too, is much inclined to act in concert with Prussia, in support of the claims of the king of Holland. Accordingly Russia, it appears, marched an army of two hundred thousand men, under the command of the Turkish conqueror, Count Diebitsch, to the frontiers of Poland; and the king of Prussia caused another army of one hundred thousand men, to advance towards Belgium. Expecting probably, that this formidable military array would overawe the provisional government, or general congress of Belgium, which it was feared would exclude the house of Nassau from the Belgic throne, a diplomatick communication was made to the congress, on the part of Russia, that in the event of the house of Nassau being excluded from the throne of Belgium, the peace of Europe would be disturbed. But nowise intimidated by this menacing intimation, the congress, on receiving it, immediately proceeded to the order of the day, and by a vote of seven to one "resolved that the house of Nassau is for ever excluded from the throne." There can be no doubt that this was done, in a confident expectation that France would support Belgium against Russia and Prussia; and for some time a war seemed to be considered as unavoidable. But it appears by the last advices, that commissioners both from France and Britain, and in concurrence too with the great continental powers, are endeavouring to negotiate with the Belgic congress, with a view to avoid a rupture. And to us it seems probable that the armaments and movements we have mentioned, have been made more with a view to prevent disturbances at home, than with any settled intention to aid the king of Holland. It is fully understood, that the late change in the British ministry, is more favourable to an alliance with France, than that which has been displaced; and that such an alliance will, if necessary, be formed, to prevent the interference of any power with the internal concerns of its neighbours; and that on this principle Belgium also will be made to feel, that if she sets up unreasonable pretensions, or acts offensively, France will not interpose to protect her. From this state of things it is hoped, that however insurrections may disturb the internal peace of the several states of Europe, the conflict of nation with nation will not ensue. Whether this hope will be realized or disappointed, time alone can determine. The agitation of Europe is certainly extreme and fearful; and the very next arrival may announce events wholly unexpected. But against an alliance of Britain and France, we are persuaded that Russia, Austria, and Prussia, will be very reluctant to contend; and if they do contend, will, humanly speaking, do it to their own discomfiture—perhaps to an entire revolution. We now proceed to our usual details.

BRITAIN.—The British Parliament assembled on the 26th of October. Mr. Manners Sutton was unanimously elected speaker of the House of Commons, and the king promptly approved the choice, by a commission of the House of Lords. On the 2d of November, the king went to his Parliament, and delivered his opening speech. It is short and general, and of as little interest, as any royal speech we remember to have read. He tells them, that "since the dissolution of Parliament, events of the deepest interest have occurred on the European continent"—speaks respectfully, but

rather coolly, of the French revolution—says, "I have not hesitated to continue the diplomatick relations and the friendship, which existed with the preceding government"—laments pathetically the Belgic revolution, throws all the blame on the Belgians, and says that he shall exert himself, "in concert with his allies, to restore tranquillity"—mentions "symptoms of tumult and disorder in various parts of Europe;" but hopes, from the pacifick assurances he has received, that "his people will continue to enjoy the blessings of peace"—expresses his determination "to maintain, in connexion with his allies, the treaties upon which are founded the general system of Europe"—says he has not "accredited the ambassador of the court of Lisbon," [Don Miguel's,] but thinks it is time to do it, inasmuch as the Portuguese "government have resolved to satisfy the claims of justice and humanity, by a liberal and general amnesty"—recommends to the immediate attention of Parliament, to provide for the succession to the crown, "if it should please God to terminate his life before any successor shall have arrived at mature age"—gives assurance of his readiness to co-operate, in all measures for "preserving inviolate the dignity and stability of the crown, and to assure more and more the guaranties of civil and religious liberty to his people"—tells the Commons, that a statement of the necessary expenditures for the year will be laid before them, and that he has "determined on a rigid economy in all the branches of the publick service"—declares to both Houses that he is deeply afflicted "at the losses his subjects have sustained, from unlawful combinations, destroying machinery, and burning other property"—tells them that he "has seen, not without chagrin and indignation, the perfidious attempts that have been made, to spread a spirit of discontent and dissatisfaction among his people"—declares that "the great effort of his life will be to preserve the blessings which his people possess, and transmit them unimpaired to posterity"—and assures them that "he will employ, to the full extent of his power, all the means which the constitution and laws have placed in his hand, for the punishment of sedition, and the prompt suppression of disorder and revolt." The speech concludes thus—"Amidst all the difficulties of the present crisis, I receive with high satisfaction, the expression of loyalty and attachment, from a vast majority of my subjects. I am sure that they will duly appreciate the great advantages of this happy form of government, under which, with the favour of Divine Providence, this country has enjoyed, during a long series of years, internal peace, commercial prosperity, real liberty; in short, every thing which constitutes publick welfare, beyond any other nation of the world." In the House of Commons, on the 15th of November, the Chancellor of the Exchequer made the usual motion for the House to "resolve itself into a Committee of the whole upon the Civil List." On this, Sir Henry Parnell rose, and after most severely animadverting on the extravagant expenditures of the government, moved, as an amendment to the motion of the Chancellor of the Exchequer, "that a Committee be appointed to take into consideration the estimates, accounts and statements presented by command of his Majesty, with respect to the Civil List." An animated debate ensued, and on putting the question, there appeared for the motion of the Chancellor, without an amendment, 204. For the amendment, in opposition to the Chancellor, 233; thus showing a majority of 29 against the existing ministry. Great exultation, on the part of the opposition, followed of course. On the next day, (November 16th,) the Duke of Wellington in the Lords, and Mr. Peel in the Commons, both announced that they had resigned office; and that they should continue to act only till a new administration should be appointed by the king. The resignation of both these eminent men was made with great dignity and propriety, and probably, we think, without regret: except that on the part of the Duke of Wellington, it must have been mortifying to experience the change of a popularity almost unrivalled, for the loss of publick confidence, and the hisses and other insults of the populace of London. We have not time to moralize on the vanity of that popular applause, which is so eagerly coveted, and so easily lost! We wish that our own politicians would think of it seriously. Wellington had committed three popular offences. He had not put into the king's speech as warm an approbation of the French revolution, as the spirit of Britain required, and in two or three other respects, had made his master say what the people disliked; he had advised the king, (very properly we think,) to wave an acceptance to the Lord Mayor's feast, on the statement of the Lord mayor himself, that it would probably be productive of a serious riot; as the Duke of Wellington had twice already been mobbed in the streets of London; and worst of all, he had declared in the House of Lords, his disapprobation of all Parliamentary reform. If, as is said, he has determined to support the new ministry, he has shown a nobleness of mind, of very rare occurrence, and as worthy of applause, as any of his heroick military services. To him, the British nation ought not to forget, they are indebted for the repeal of all those laws, which for centuries in succession, had imposed civil disabilities for religious opinions, and the exercise of the rights of conscience. The whole ministry went out of office with their leaders. Lord Grey, the head of the late Whig

opposition, and it is said the warm personal friend of Wellington, received his Majesty's commands to form a new ministry. This he accordingly did, and it is as follows:—Lord Grey, First Lord of the Treasury; Marquis of Lansdown, President of Council; Mr. Brougham, Lord Chancellor; Lord Althorp, Chancellor of the Exchequer and Leader of the Commons; Lord Palmerston, Foreign Affairs; Lord Holland, Duchy of Lancaster; Sir James Graham, First Lord of the Admiralty; Lord Melbourne, Home Office; Mr. James Grant, Board of Control; Lord Durham, Privy Seal; Lord Goderich, Colonies; Marquis Anglesea, Ireland; Secretary for Ireland, Mr. Stanley; Duke of Richmond, Master of the Ordinance; Mr. R. Grant, Judge Advocate or Secretary at War; Mr. Denman, Attorney General; Mr. Horne, Solicitor General; Lord Hill, Commander in Chief; Lord Auckland, of the Board of Trade; The Duke of Devonshire, Lord Chamberlain; Lord Plunket, Lord Chancellor of Ireland; Mr. Pennefather, Attorney General of Ireland; Mr. Edward Ellice, and Mr. Spring Rice, are to be joint Secretaries of the Treasury; Mr. Paulett Thornton, Treasurer of the Navy and Vice President of the Board of Trade; Mr. Ponsonby, Lord of the Treasury and Irish Vice Treasurer; Lord John Russell is to be the Paymaster of the Army; Sir James M'Intosh, according to some of the papers, is to be Judge Advocate.

It is said that when Mr. Peel resigned his office, the king offered to raise him to the peerage, and that he declined the offer, and only requested a favour for a friend, which was readily granted. There can be no doubt that the present ministry are more suited to the wishes of the nation than the last, and more acceptable to the French, and we think more likely to preserve the peace of Europe: and the readiness with which William III. has received this new ministry, has secured his own popularity, both in Britain and in France. The new ministry have not yet had time to take any measures of importance. A bill was before the Lords for declaring the princess Victoria, a girl in her 12th year, the daughter of the Duchess of Kent, the heir apparent to the crown, under the guardianship of her mother. On the 22d of November, Lord Grey pledged the new ministry, solemnly to the following points. 1. A correction of those abuses which have been introduced by time into the representation of the people in Parliament. 2. An unsparing retrenchment of all but the most unavoidable expenses in the publick establishments. 3. A complete system of non-interference on all those questions which were now disturbing and distracting the Continent of Europe, so far as the national honour would permit. In nearly one-half of the counties of South Britain, the popular dissatisfaction, proceeding from real want of the necessaries of life, and of employment by which it may be earned, is great and alarming. Machinery is destroyed, and stacks of hay and grain are set on fire—what will be the issue of this we cannot predict. But it is plain that not only in this, but in various other respects, the present is a critical time for the British nation. The views of publick affairs, given in the Christian Observer for the months of September, October, and November last, are of great interest. The thinking and serious part of the community, see and appreciate the necessity of the united efforts of all the talent and piety of the nation, to escape from the perils which are felt and feared—Our unfeigned prayer is, that such efforts may be made, and that they may prove successful.

FRANCE.—There has been a change of ministers in France, as well as in Britain. This change, it appears, has been made to meet the wishes and spirit of the nation. We have seen no specifick allegations against this ministry; but some of them were suspected of undue predilections for the former government, and not to be earnest enough for the trial and condemnation of the ex-ministers. The king, however, does not appear to have been dissatisfied, but rather to have regretted to make a change. Yet he found it necessary, and it is stated that he requested general Lafayette to nominate the new members; and on the 3d of November, the day when the new Chamber of Deputies assembled, the following individuals were appointed by the king, viz. La Fitte, Minister of Finance and President to the Council; Marshal Maison, Minister of Foreign Affairs; Count Montalivet, Minister of the Interior; M. Dupont de l'Eure, keeper of the Seals; Marshal Gerard, Minister of War; M. Morilhere, Minister of Publick Instruction; M. Sebastiani, Minister of the Marine. The talents and qualifications for office of some of these men have been questioned, but their appointment has answered the all important purpose of gratifying the nation, aud preserving the popularity and influence of the king. The late riots in Paris have not only ceased, but been followed, as is stated, by entire tranquillity and good order. Arrangements have been made for the publick trial of the ex-ministers, and one important, able and candid report of the investigating commissioners has been made. The ministers have been entirely acquitted of the charge of having promoted, or countenanced, the incendiary atrocities that have taken place, and which it appears are still in some measure continued, in various parts of the kingdom, The general sentiment seems to be, that all, except Polignac, will escape with their lives—will be punished by confiscation and banishment. We have also some hope that Polignac

will not suffer death; since the last investigations have led to the discovery, that the most guilty party, in relation to the measures leading to, and attending the late revolution, has escaped. Whether by this party is intended the late king, or Marshal Marmont, is not distinctly said; but we conclude the former. We have little doubt that Charles, prompted by the Jesuits, required his ministers to do that which has brought their lives into jeopardy. They certainly could, and ought to have refused, and to have resigned their places; but it greatly mitigates their offence, if they did not advise and desire that the arbitrary, unconstitutional and cruel measures, for which they are made responsible, should be adopted. There has been much disturbance in the towns of France as well as in Britain, and not a little of violence in the destruction of machinery and insults to its owners, produced by the want of employment and subsistence, among working men of the community. The government have very wisely undertaken some large and important publick works, for the purpose of giving them occupation, and it has had a happy effect. For a short period after hearing of the military armaments and movements of Russia, Austria, and Prussia, the expectation of war, was, in Paris, the all engrossing topick, to the exclusion even of concern about the trial of the ex-ministers. But on the 1st of December, M. La Fitte, the head of the French ministry, took an opportunity which offered, to make a statement in the house of Peers, calculated to allay all apprehensions of immediate war. His statement was heard with great emotion, and many expressions after the French manner, of warm approbation. After stating, among other propitious circumstances, that "the bonds of friendship had been drawn more close" between France and England, he added, "The events accomplished in a neighbouring state [Belgium] may have caused a general crisis to be apprehended, [hear, hear!] and this apprehension explains to you the armaments which have been made [by Russia, Prussia and Austria,]—with views of security and not of attack. We attest to you, gentlemen, and we shall be believed by you and by France, that we have received, with respect to these armaments, the most satisfactory and the most positive explanations (sensation). These explanations will not hinder us from putting ourselves in a suitable attitude; you will immediately have the proof of this; but they will induce us, on our side, to behave with the greatest prudence, and to advise it to all those whose principles are the same as ours."—He concluded his statement thus—"I repeat it with a full conviction—peace is infinitely more probable than war. When France and England will have it, when other powers wish it, we do not know how it can be disturbed. We shall therefore continue to negotiate; but we shall negotiate supported by 500,000 men and a million of National Guards [from all sides, bravo, bravo!]" A new levy of 80,000 men to be added to the regiments of the line, is in progress. Marshal Soult, the man whose military talents and manœuvres gave Wellington more trouble than those of Buonaparte, is charged with the organization and equipments of the regular army, and the repairing and garrisoning of the fortresses.—On the moral and religious state of France, a concern most interesting to our feelings, important information is inserted in another part of our present number.

Belgium.—We have already given as much information relative to the general state of Belgium, as our space will permit. We must, however, put on record the destruction of a large part of the city of Antwerp—once a principal emporium of Europe, and till the late disaster, a place distinguished for the arts, and for some of the most splendid edifices in the world. The city is overlooked by a citadel, which completely commands both it and the harbour, as well as much of the adjacent country. This citadel was strongly garrisoned by the Dutch forces, and the city was under Dutch authorities, supported by some troops. The furious Belgians forced their way into every part of the city, expelled the Dutch troops, deposed the Dutch authorities, and raised the flag of independence on the tower of Notre-Dame. On this the Dutch commandant of the citadel commenced a bombardment of the city, and continued it till a large part was laid in ashes, and a number of the inhabitants killed and wounded. The loss in property, exclusive of buildings, has been estimated at two millions of pounds sterling. The publick square, the noble repository of commerce and the arts, is said to be entirely destroyed. It was at first supposed that a very large amount of British and American property had been consumed, and that the Dutch government would be obliged to indemnify the owners; but it is now said that the American loss has not been great. At the last accounts, the city was in possession of the patriots, and the citadel still with the Dutch forces. The bombardment had ceased, and a truce taken place; but how long it would continue was uncertain. The Prince of Orange, on the 25th of October, addressed a proclamation to the Belgians "stating that he had used his best efforts unsuccessfully for the pacification of their provinces. That they were now to deliberate in the approaching national convention on the interests of the country, and he deemed he should but discharge his duty, by withdrawing from the scene of the discussion, but his best wishes would remain with them." He

expressed his thanks for the treatment he had met with in Anvers—Immediately on issuing this proclamation, he left Anvers for London, where it appears, he arrived in safety.

From SPAIN and PORTUGAL, we have noticed no intelligence of much importance, during the last month. In both countries, the existing authorities—manifestly feeling their fearful situation—are endeavouring to propitiate their subjects; but we think it will be a vain attempt, at least for any length of time. It appears that Mina has made an incursion into Spain, but its effects we are not able satisfactorily to state. We believe that Cadiz is nearly or quite in a state of revolt.

SWITZERLAND, has also caught the spirit of revolution; and we confess we are glad to be able to announce the fact. For with the name and appearance of free states, several of the Cantons were most grievously oppressed, both by their civil and ecclesiastical authorities. Berne has been entered by 12,000 peasants, who have deposed the government; and in other Cantons revolutionary movements are beginning, or in progress. We hope and believe that there will be but little blood shed; as the Swiss troops, we think, will not fight against their countrymen.

ROME.—The last accounts from Rome, left the Pope apparently at the point of death, with the gout in his breast and stomach.

In regard to RUSSIA AUSTRIA, and PRUSSIA, we have little to add to what we have already stated. Austria is sending forward a large military force to the frontiers of Italy, fearful of an insurrection of her subjects in that quarter. The same it appears has been the principal motive with Russia, for marching the enormous army heretofore mentioned, to the borders of Poland—it is apprehended that this country will make an effort to recover its independence.

TURKEY—is now the most quiet state in Europe—quiet in her despotism. But we think that the seeds of revolution have fallen even on this ungenial soil.

We find that we have filled so much space with the affairs of Europe, that we have left none for the other parts of the world, except a small portion for our own country. Nor if we had space, have we much to communicate, and nothing of great importance.

UNITED STATES.—Since our congress commenced its present sessions, the principal object of attention has been the trial of Judge Peck, for incarcerating a Mr. Lawless, and suspending him for some months from his practice as a lawyer, for an alleged contempt of court. Other topicks, however, have obtained a small portion of attention; and among others, the Indian business has been glanced at. We have the soil of their progenitors—to whom it was given by their Creator and ours, and the this day subscribed a petition to Congress, that the Indians may be protected on peaceful and perpetual possession of which has been ensured to them by treaties, as explicit and solemn as man can form with man. And shall they, in violation of all these sacred obligations, be driven into the remote western wilderness, till it shall suit their oppressors to drive them farther still! It is our earnest prayer to God, that this foul act of injustice may not take place—to our hazard of the divine judgments, and the certain and endless reproach of the whole civilized world. We do hope that petitions so numerous and so ardent, yet respectful, may be addressed to Congress on this subject, that it shall distinctly appear to be the voice of the nation, its most solemn demand—that the Indians remain unmolested. Do we seem to be very earnest on this subject? We dare not be otherwise. As Christian advocates, we should falsify our profession, if we did not speak feelingly on this topick. Within the last month we have received a letter from a respected subscriber, in the state of Georgia, desiring us to discontinue sending our Miscellany to him, adding, as the reason—"I like your religion, but not your politicks." Now it is known to all our readers, that we have never touched mere *party politicks*. We think that none of our readers can tell whether the editor of the Christian Advocate is a Jackson man or an Adams man—in fact he could hardly tell himself, if he were disposed to do it. It is long since he had any thing to do with political parties. But when politicians and statesmen, of whatever party, speak or act in hostility, as he believes, to the laws of God, the interests of good morals, or the character, peace, and prosperity of our common country, then, so long as he conducts a religious Miscellany, he will speak fearlessly, plainly, earnestly—but always he hopes decorously; and he will cheerfully take all the consequences of such speaking and acting, be they what they may. He is persuaded that he has not a few Christian friends in Georgia, who think with him, in all that he has said in regard to the Indians. He feels the same respect for the state of Georgia as for any other member of the American Union; and he concludes with saying, that he sees with the deepest regret, that a question arising out of the ever to be lamented Indian transactions, has placed that state in direct conflict with the Supreme Court of the United States—In this event, may not a national chastisement be already commenced!

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

JANUARY 1, 1831.

SELECTIONS FOR MONTHLY CONCERT.

NORTH WEST COAST OF NORTH AMERICA.

Extracts of the Journal of the Rev. J. S. Green, 1829.

On the subject of religion, the ideas of the Indians are exceedingly vague. I have taken much pains to ascertain what notions they cherish of a Supreme Being, and of a future state of existence; and I think it may emphatically be said of them, "They are Atheists, head and heart." Of a Creator, powerful, wise, and good, they seem to have no idea. In answer to the inquiry, which I have frequently made, "Who formed the sea, the land, and the creatures which inhabit them?" they have generally replied, "We know not." The most intelligent among them, however, have told me that the old men on every part of the coast have a tradition, that the "yealth," or north west crow, is the creator of the world. There is no doubt that they have a superstitious regard for this bird. Certainly to no higher origin do they ascribe the formation of this goodly frame, and the being who, made in the image of God, was placed upon its surface to subdue it, while others entertain notions too ridiculous to be repeated. They believe in the exitsence of a malignant being, whom they call *Nimkelsus*, the author of all evil, sickness, war, &c., but they have very confused notions respecting him. They say he resides a great way off, but whether they regard him matter or spirit, I could not ascertain. Of a future state of existence, their ideas are equally confused. They imagine that those who die of sickness go into the interior to some undefined place; those who are drowned continue to exist, but remain in the sea; those who die in battle go to the house of the sun. This they regard as highly honourable, and most of their warriors choose to die in this manner, and some of their chiefs have obtained a military suit in which they wish to be dressed when they fall. All who are killed in war are burned. The reason for this practice I could not ascertain. If the warrior thus slain be a chief, a slave is killed to accompany him. They seem to have no idea of a future retribution for deeds done in the body. In conversing with them on this subject, I have supposed and stated a case as strong as possible;—that of a drunken, thieving, quarrelsome Indian, who should first imbrue his hands in the blood of his own family, and then destroy himself; and that of a sober, honest, peaceable man, who should devote himself to the good of his family and tribe; and I have asked them, what distinction there would be in their condition; and they have uniformly replied, "We know of none." The Sitka Indians at Norfolk Sound, did indeed say, that while the good man would have a passage through the clouds to the house above, the bad man would be entangled in them, and tormented by being driven about by the winds; but I suspect they gathered this notion from the Kodiac Indians, who have been partially instructed by the Russians. I could not learn that they have any religious rites, or worship any being good or evil. They have, indeed, a kind of image, which they preserve with great care as a safe-guard from evil. Le Koote, a chief of the Tum Garse tribe, with some apparent reluctance pawned one of these images to Capt. Taylor for rum. It is a small piece of wood carved in the form of a wolf's head.

In every tribe their is a class of men, called "Shargars," who may be styled the Indian priesthood. They have cunning enough, and it requires no small share, to outwit a North West Indian. From this act alone it may be inferred, that these men are exceedingly superstitious. These Shargers are thought to have the power of inflicting disease upon an absent person, which can be cured only by their agency. When they wish to secure a particular object, which it is in the power of another to bestow, they assure the possessor that some disease is about to fasten upon his wife, or child, which, for the object desired, they will undertake to ward off.

They are a kind of conjurors, and pretend to foretel future events, discover lost property, cause wind, rain, &c. It is said they have a regular induction into office, and when called upon to "sharger," employ various ceremonies, such as eating brimstone, and drinking sea-water. They are easily distinguished from other Indians by their hair, which is braided up with the hair of the dead. For a sufficient compensation, they sing at the birth of children, over those who are sick, and cry at their funerals. By these means they acquire wealth and influence.

The practice of the Indians on the North West Coast comports with their theory. They are atheists in heart. That they live 'without God,'& are devoid of all consciousness of accountability, is certain. They appear to have no sense whatever of obligation. Gratitude is a flame, which no favour can kindle in their icy bosoms. Indeed, with scarcely an exception, to do them a kindness, is to increase their insolence, so that the man who *to-day* should heap on them the richest benefits, they would stab to the heart *to-morrow*, should he refuse to accede to their unreasonable demands. In their barter (exchanging furs for goods) they are to the highest degree insolent. They are exceedingly skilful in the disgusting phraseology of magnifying the value of their own property, and depreciating that of their neighbor. They will also give him *the lie* with the greatest possible impudence. Not only are they destitute of every thing that is lovely, and of good report, but they are inconceivably wicked. The smallest confidence cannot be placed in their statements, when they have a motive to dissemble. All their movements on board ship must be narrowly watched, for they will *steal* whatever they can lay their hands upon, even if it is of no conceivable value to them; and when detected, they seem devoid of shame. They are exceedingly fond of spirituous liquors, and when intoxicated they are wrought up to the highest pitch of frenzy. Murders are frequent among them, and the different tribes are almost constantly involved in quarrels, which result in bloody wars. Revenge is sweet to them. The most inconsiderable provocation awakens their vengeance; nor will they cease to hunt their foe, till they drink his blood.

BOMBAY.

Extract from the report of the American Missionaries for 1829.

The schools for boys remain nearly the same as reported the preceding year. We have at present 17 in operation, of which 7 are on the island of Bombay, and 10 on the continent. Nearly twelve hundred children belong to these schools—78 of whom are *girls*, and 130 *Jews*. Eighteen months since, the mission established a Hebrew school at Allebag, the average number of scholars is 30—8 of whom are girls; 12 of the scholars begin to read the Hebrew Scriptures with considerable fluency, though they as yet understand but very imperfectly what they read.

During the year, all our schools on the continent have been visited once, and some of them oftener, by members of the mission, and generally found to be in a flourishing and promising state. It will appear from the schedule of the schools, that most of them are under the instruction of Jewish teachers, who not only disallow the observance of heathenish customs in their schools, but also manifest considerable interest in giving religious instruction to their pupils. The good influence of these schools on the moral aspect of the villages in which they are situated, only goes to show the importance of having mission schools, conducted on *stricily Christian principles*, established in every village in this land of pagan darkness. This influence is not limited to the children in the schools—nor to the families to which they belong, nor to any particnlar caste; but it is more or less felt by all castes, from the highest to the lowest—male and female.

We cannot but regard these schools, scattered through this extensive region, as so many lamps hung out in the moral heavens to disperse the darkness, which has for ages cast the shadow of death over this wretched people, and which are destined, by the blessing of God, to aid in ushering in that brighter day foretold by the prophets.

We continue to receive epplications for establishing new schools in various places. We have received two written applications from several Bramhuns in large villages on the continent, (where we have schools instructed by Jews) to open schools for their children, assuring us of their willingness to have them instructed in our Christian books. These facts are mentioned to show the good promise of wall regulated missionary schools,—and that there is a spirit of

inquiry going abroad in the vicinity of these schools.

Instead of the scholars instructed in the schools and their parents having imbibed prejudices against Christian instruction, as has been alleged as an objection to such schools, we uniformly find them the most eager to receive books and listen to preaching; and their familiarity with Christian books gives them a decided superiority over the other natives in understanding preaching, and the books we put into their hands.

In consequence of the liberal patronage afforded by the Bombay District Committee of the Society for Promoting Christian Knowledge, for the support of six native female schools,—and the generous aid received from friends to native female education under this presidency, their number has been increased to *eighteen*, comprising more than 400 girls.—Of whom 122 are readers,—all of these have committed the ten commandments, and the greater part have committed a catechism, comprising a summary of Christian doctrines and precepts; and several have also committed parts of Watt's catechism, a few chapters of the Gospel, and Christian hymns—all write a fair legible hand on sand-boards, and a few have attended to the simple rules of arithmetic. A few adults come to our houses daily, who are furnished with plain sewing, the avails of which support them.

From 30 to 60 of the larger girls in these schools attend the Mahratta service at the mission chapel, Sabbath mornings. Their deportment in time of worship is marked with increasing decorum and attention. About 20 of the larger girls and a few adult females, attend a meeting at one of our houses weekly for religious instruction and prayer. Not unfrequently at these seasons have their minds been tenderly affected by divine truth, especially by those truths, which exhibit the Saviour as the "Lamb of God who taketh away the sin of the world."

We deem it desirable, and have it in contemplation, as soon as sufficient encouragement shall be afforded, to establish a higher school for the reception of such girls as have boeame versed in the branches taught in the common schools, and who may be induced to pursue their studies and receive instruction in needle work. The importance of such schools must be obvious to every one acquainted with the native character, and the condition of Hindoo females. Scholars collected in such schools would be more secluded from the debasing influence of idolatry, and be more constantly under the influence of that truth, through which tho Holy Ghost renovates the soul.

CHOCTAWS.

Extract from the annual report of the Rev. C. Kingsbury.

In a retrospect of the past year, we find much to excite our devout gratitude to him, through whose kind providence we have enjoyed so many blessings. Though some of our associates have been removed from the field of labor, on account of chronic diseases, yet in no former year, have we enjoyed more uninterrupted good health.

During the former part of the year our prospects of usefulness were unusually encouraging. The number of pupils in the schools was greater, and their progress more rapid, than at any former period. An unusual seriousness prevailed, and large numbers listened with solemn attention to the preaching of the Gospel. The Choctaws evidently felt that they were rising, and a desire for improvement in every respect was strikingly displayed in those parts of the nation, where the people enjoyed the means of instruction.

Such was the state of things in March last, when propositions for a treaty, were made by a part of the nation. This unexpected movement, and the events connected with it, produced great excitement in some parts of the nation. Many became much incensed against those that had embraced the Gospel, as the proposals for a cession and certain changes in the government of the nation had been made by those chiefs who had taken an active part in promoting religion.

It is not my business to give you a history of the politics of the Choctaws. I could not, however, forbear noticing the above events, as they have had a most important bearing on our labors, and on the general prospects of the nation. In the last report I stated what I believed would be the unhappy consequences; if the Choctaws should feel themselves compelled to remove. My anticipations have been fully sustained by subsequent events. From the arduous labors of twelve years, the expenditure of more than $100,000, and the sacrifice of several valuable lives, we were beginning to see a rich harvest of blessings springing up to gladden the hearts of the poor Choctaws. The fruits of these labors and sacrifices are

of recent origin, and of too tender an age, to endure the rough handling of a removal to an uncultivated wilderness. Should they be buried and lost amid the ruins of so violent and unnatural a procedure, an immense responsibility will rest somewhere. Our hope is in that all-wise and inscrutable providence, that not unfrequently either arrests the current of human affairs, or so modifies and controls them, as to bring about unexpected results.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Presbytery of Missouri.

SAINT LOUIS, Nov. 12, 1830.

Rev. and Dear Sir:

It is my official duty to communicate to the Executive Committee of the General Assembly's Board of Missions, the following extract from the minutes of the Presbytery of Missouri, under date of Oct. 23, 1830.

The Committee appointed at the Spring meeting of Presbytery, to whom was referred the Communication of the Assembly's Board of Missions requesting the appointment of a corresponding Executive Committee on Missions made the following report, which was adopted.

That inasmuch as several of the Congregations within the bounds of this Presbytery, are receiving aid from the aboveBoard in support of their ministers and inasmuch as many of our feeble congregations remain destitute, where applications for aid would be strengthened by coming through the official organ of Presbytery, it has appeared to your Committee that a compliance with the request, would be an accommodation both to the Board and to our churches and destitute settlements.—They would therefore respectfully recommend that a Corresponding Executive Committee be appointed with the following powers, viz:

1. To receive, generally, applications for aid from feeble Congregations within the bounds of the Presbytery, and to recommend the same to the Ex. Com. of the Board of Missions.

2. To select and recommend to the Executive Committee of the Board of Missions, Missionary fields and Missionary laborers, and also to locate such Missionaries, as may be sent to them by the Board for specific instructions.

3. To suggest the amount of aid which they may deem indispensably necessary to be afforded to each congregation, which they shall recommend to the attention of the Board.

And whereas many of our Congregations are receiving assistance from the American Home Missionary Society, your Committee would suggest the propriety of instructing the above Corresponding Ex. Committee to perform the same duties in relation to that Society, leaving the churches and applicants for aid to make their own selection as to the body before whom their applications shall be laid.

Your Committee would further suggest that should the foregoing recommendations be adopted, it be recommended to all congregations, and individuals within our bounds to make their applications for aid through the Committee, as being the most likely to their success, and the only way by which the bodies applied to can act wisely and intelligently upon their applications.

The following persons were appointed a Committee.

Ministers.—Rev. H. Chamberlin, Boonville, Cooper co. Mo. Rev. William S. Potts, St. Louis, Mo. Rev. Daniel Nelson, Palmyra, Marion co. Mo.

Elders.—Dr. Robert M'Clure, Nayler's store, St. Charles co. Mo. Robert Elliott, Esq. Liberty, Clay co. Mo.

I am, very respectfully
Yours in the Lord,
WILLIAM S. POTTS,
Stated Clerk.

Presbytery of Blairsville, Pa.

NEW ALEXANDRIA, Dec. 6, 1830.

Dear Sir:

I am directed to forward to you the following extract form the minutes of the Presbytery of Blairsville, late a part of the Presbytery of Redstone.

"Resolved that the Rev. Messrs. John Reed, Samuel Swan, and John H. Kirkpatrick, with the Elders, James M'Leam and Thomas Pollock, oe constituted an executive committee of missions, to correspond with the board of missions of the general assembly, on the plan recommended by said board, and published in the Missionary Reporter."

A true extract from the ministers,
S. M'FARREN, *Stated Clerk.*

PRESBYTERY OF MUHLENBURG, KY.

The following extract from the minutes of this Presbytery, should have been published several months since—

"Resolved, That the members of presbytery be directed to bring before their respective charges, and such of the vacan churches as they may have occasion to visit

it, the plan recommended by the board of missions of the general assembly for forming sessions into missionary associations, and recommend the adoption of that plan to as many of our churches as have not already done so.

Resolved, That the Rev. Messrs. S. B. Robertson, Wm. K. Stewart, and T. Caldwell, be appointed a corresponding executive committee on the subject of missions, according to the plan recommended by the board of missions of the general assembly, true extracts from the ministers of presbytery, T. CALDWELL, *Stated Clerk.*

REPORTS OF MISSIONARIES.

NEW YORK.

From the Rev. George Cotton, dated Elba, Genessee Co. N. Y. Nov. 5, 1830.

My congregations, considering the vast number of sectarians, the humors and taste of the people and the drowning and sorrowful condition of things, have been *large* and *attentive—serious and respectable*, and the *number and seriousness* of the *worshipper* in all *these places*, and especially in Elba and Alexander and Pembroke have *been increasing*.

Last winter and in the early part of the spring, there was a considerable revival of religion in Alexander and Elba; many professed the ground of christian hope;—many become members of churches—some united themselves to Churches of our denomination: and in various ways religion and morality, orthodoxy and good order have been advanced; faith hath triumphed over infidelity; light over darkness; holiness over sin.

In visiting families and looking around, I have traced out and discovered many Congregations and Presbyterians—they have come forth to our meetings—"have thanked God, taken courage and rejoiced. On the whole, your missionary ventures to say, that although an humble and weak instrument, he has probably been the means, by the Divine blessing, of correcting the erroneous, of strengthening the weak, of confirming the saint, of elucidating and defending "the Doctrines of the Reformation"—the doctrine of our Fathers—the doctrine of the Apostles of JesusChrist;(for he believes in the doctrine and truth he has preached,) and of "casting his mite into the treasury" of the Lord and building up Zion.

Among the people to whom he has preached the Gospel, there have been some unquestionable conversions, of which whether *he* has been the *proper* and *direct* instrumental *cause*, or means, he cannot certainly determine.

Sabbath Schools are nearly in a tolerable condition, in both places; Female Missionary and praying societies are in a better condition; and the Temperance Society at Elba, consisting of nearly fifty members is pretty flourishing—and has already been attended with exceeding ability.

From the Rev. S. F. Snowden, dated Sacketts Harbor, N. Y. Nov. 12, 1830.

During the last three months I have preached one third of my time at Philadelphia, better known as the "Friends Settlement" lying North East of the town of Le Ray and seven miles from Evan's mills. No religious public service had been maintained in it except among the "Friends," who were the first settlers, and who have a regular society.—The proposition made by me to the inhabitants who were not of that profession, was cordially received by those to whom it was addressed, and an appointment was made accordingly, and continued till the time of service, allotted me, expired. The result is favourable to the renewal of such labours. It has led a preacher of the Baptist connection to visit and to preach the place every fourth Sabbath, and occasionally on evenings in the week. It seems also to have produced a successful effort in a neighbourhood in the town, three miles from the settlements, and four from Evan's mills. To introduce religious meetings, which have been crowned with the divine blessing, a pious man and an attendant on my ministrations lately resident among them, from the the Presbyterian church of Ballstown, constrained by a sense of duty from concern for the deplorable condition of those around him, suggested the importance of coming together for their spiritual benefit. On the first evening of the meeting the presence of the Lord was specially felt, two persons were brought under conviction, and two heinous backsliders reclaimed. At this place I have delivered a third discourse on Sabbath evening, followed by a free communication of feeling and sentiment and a union of prayer, by persons of a regular religious standing present. The excitement is general, professors of religion are roused from their lethargy. Several persons are under concern for their salvation, and the house is crowded with attentive and devout hearers. Three preachers of the Baptist persuasion have prospered their service at proper intervals. The excitement on Pillar Point opposite to Sacketts Harbour where I have occasionally preached, continues with renewed and increased vigour. A general and assiduous

attendance is given at the several places of meeting and hopeful converts are multiplied. At Sacketts Harbour, where I reside and here for several months past, there have been few sermons preached to the Presbyterian congregation, there is peculiar manifestation of divine grace and favour. It is extending its influence among the young and persons of notorious impiety, are brought to the consideration of their ways.

From a studious attention to the movements of Providence, I indulge the hope that the Son of Righteousness with healing beams is now rising on that portion of the field, committed to the superintendence of the executive committee, which has come under my observation.

From the Rev. A. Rawson, dated Barre, New York, Nov. 25, 1830.

When I commenced my labour at Shelba, my prospects were very gloomy, but blessed be God, he has dispelled the gloom. The great sun of righteousness has already arisen upon the congregation, with healing beneath his wings. Some of his friends are awake. Two backsliders have returned and confessed their sins. Several, who had cherished hopes had not become members of the church by publicly professing Christ, have had their hopes revived. Important sermons are solemn. Two or three I trust are under conviction. The congregation has increased more than one-third. They have a flourishing temperance society in the town, and Sabbath schools in the society.

If I turn your attention to the congregation of Raystown, here the prospect is tinged with brighter rays. The church is coming up from the wilderness bearing upon her beloved. If you had been their the two last Sabbath day evenings you would have believed some had already reclined their heads upon his bosom. My dear brother *pray* while we "hear the sound of agoing in the tops of the mulbery trees, we may all bestir ourselves." How solemn and interesting is the present prospect to both churches. Jehovah Jesus is in the midst of us. As to the time of his tarrying much depends upon the faithfulness of his children. May our feelings be similar to the Patriarch Jacob. I am in some degree sensible I have a great responsibility resting upon me. To watch for souls, as one, that must give an account to the judges of quick and dead is a solemn thought and a solemn employment. At Rayston they have a temperance society and a Sabbath school.—Temperance is gaining ground. By several it is believed of my friends that where four years ago, eight quarts of spirituous liquors were consumed, not one is now consumed. So much for temperance societies. We live in a wonderful day, a day of revivals of religion. If three-fourths of what I hear from the village of Rochester, be true, I think I may say, that one village in America has been so greatly blessed. And the spirit of truth is not confined to this village. While I am writing I have my eye on nine congregations that are now enjoying his gracious smiles. This looks like the dawning of the millenium.

PENNSYLVANIA.

From the Rev. E. Hart, dated Springfield, Nov. 3d, 1830.

In regard to the general aspect of things, I conceive them on the whole to be encouraging, though there is yet much labor to be done, and land to be possessed. This is in very deed a missionary field, and I hope and trust that many souls may yet be gathered from it, into the fold of the Lord Jesus.

As to our Sabbath schools and Bible classes, they have on the whole been encouraging. We have however experienced much hindrance from the want of good superintendants and teachers. Where we have had these, our schools have done well. We have had five schools in the two congregations, and these have averaged at least fifty scholars each. The schools are all closed but one, and this will be continued through the winter. Sensible of the defect in teachers and superintendants, such at least as were prepared for the work, as early as practicable, I established two bible classes, the prospects of which, were very encouraging. In regard to one of these very expectations have not been realized; in the other, they have been more than realized. The recitations of this class have been the most interesting scene of my labors. I have seen God there in his convening power, and I hope with others, that ere long he will be seen in his converting influences. This is in the congregation of Elk Creek. Our assemblys there have been more solemn than in this place, though the attention here has been good.

From the Rev. M. B. Patterson, dated Orangeville, Pa. Dec. 1, 1830.

In reviewing my labours for the year past, I see much cause for humiliation. There has been too little faith and trust in God; too little zeal and fortitude in the cause of the Redeemer. The effect produced by my instrumentality is not so great as I could wish or had expected. Still there are some encouraging facts. Since I came here a few have been added to the church, of such I hope, as shall be saved. There has been an increasing attention to the external ordinances of the gospel since I came here. Many more frequent the

house of God than did formerly. Some have been brought to realize the solemnity of the Sabbath, though it is woefully profaned by many still. Intemperance has been in some degree checked. Information has been circulated by the distribution of religious tracts, and the young have been instructed in Sabbath schools.

The Sabbath school in Briar creek still flourishes, and it promises to become a great blessing. The parents are pleased with it. They read with interest the books which the children bring home from its library. They tell me before the Sabbath school was established, they could not keep their children from play on Sabbath; but now all their leisure time through the week is spent in preparing their lessons for the Sabbath school.

From Rev. J. Andrews, dated Pittsburgh, (Pa.) December 7th, 1830.

"I have reduced my Bible Classes from thirteen to five, in such a manner that the greater part of the members, who have attended in time past, may still attend without great inconvenience, and enjoy advantages equal to those afforded them in time past. These classes are held, as frequently as possible on Sabbath mornings and afternoons, at Sewickley, Duff's, Crows' Run, Mount Pleasant, and Providence; but some of them are necessarily held on other days of the week.

"Since making this arrangement, I have been able to devote a portion of my time to family visitation, and the establishment of Sabbath Schools. I know not what mode of visitation is usually pursued by missionaries, or even stated pastors; but I find it expedient and necessary to vary the mode according to the circumstances and moral condition of families. In those attached to the Presbyterian church, I usually ask the children and youth a few questions of the Shorter Catechism, and make the answers the grounds of other questions, intended to lead them to right views of the doctrines of religion, applying the truth practically to each individual, giving a short exhortation to the family in general; then conclude with prayer, and the distribution of some religious tracts. But when I enter families not accustomed to pastoral visits, especially such as have never seen a minister of the Gospel in their houses, I pursue a different course. After a little conversation upon common topics, I make some inquiries in relation to schools in the vicinity—ask such children as are capable, to read a few verses in the New Testament, in a religious tract or little book, and try them a little in orthography. This is intended to encourage them to advance in their learning, in which many in this region are very deficient, and to prepare them to answer with more freedom some plain questions upon the subject of the verses or the paragraph which they have been reading. I then make some explanatory remarks, and address a few words of advice or exhortation to each, in relation to the momentous concerns of the soul, apply my exhortation to all the members of the family, with as much seriousness and affection as I am capable of; distribute religious tracts; and conclude with prayer, or not, as is deemed most expedient, in view of the immediate engagements of the family, and the probability of its being acceptable. A few have appeared unwilling to suspend their secular business, for the purpose of attending to divine things; but, in general, the members of families have given respectful and serious attention, and, in some instances, I have witnessed tears trickling from their eyes, while I have been speaking to them.—The attention above-mentioned paid to children, is usually agreeable, not only to them, but also to their parents, and appear to prepare the latter to hear, with more candour, the exhortations addressed to the families.

"I have devoted four days to the object of forming Sabbath Schools; and, for this purpose, in company with a friend, have visited families in neighbourhoods in which such institutions were needed; and have succeeded in forming three schools, and resuscitating one which was on the point of expiring. The last mentioned is in successful operation. Two were opened on the last Lord's day; and the other will be opened on next Sabbath. Teachers have been engaged to attend to each, who, I trust, will be attentive to the important duties to which they are called; but I would rejoice if these could be reinforced by others, who would encourage and assist them in their benevolent work.

"Since I prepared my last report to your Board, I have been enabled, in the good providence of God, to preach thirty sermons, administer the Lord's Supper once, admit one person to communion, baptise four infants, examine Bible classes forty-seven times, visit seventy-five families, and two sick persons, give exhortations in six common schools, form four Sabbath Schools, attend once the

monthly concert for prayer; also, one meeting of Synod, two meetings of Presbytery, four of Session; distribute one copy of the Bible, thirty-six of the New Testament, sixty of small children's books, and two thousand five hundred and twenty-four pages of religious tracts; and to travel, on the whole, four hundred and eighty-six miles."

VIRGINIA.

From Mr. W. G. Campbell, dated Lewisburg, (Va.) Nov. 30th, 1830.

"Our Sacrament of the Supper has been administered three times within the bounds contained in my commission; and five persons have been admitted to the communion of the Church, on examination; one infant baptised. Two Sabbath Schools have been formed, which are now in a flourishing state. One of them contains about ninety scholars: this school, for the sake of convenience, has been divided, and is taught at two different places. The other school contains about sixty scholars. I endeavour to assist in conducting these schools; and, when practicable, spend Sabbath morning in addressing and catechising one or other of them. Many of the people appear much in the spirit of promoting Sabbath Schools; and many grown persons, feeling their need of instruction, have taken their places as scholars.

"I hope some good is doing. The people generally are attentive and solemn; and some appear to be deeply impressed. I think divine truth is gradually making its way to the minds of some—several have for some time been very serious."

From Rev. J. Paine, a missionary in Rockbridge and Bath counties, Virginia, dated December 4th, 1830.

"One year has elapsed since I entered the field of labour assigned me by the Board. During this period, we have witnessed a little which has greatly encouraged our hearts, and much which has occasioned deep regret. A little has been done towards building up some of Zion's wastes; but much remains undone. A few have been brought to a knowledge of the truth as it is in Jesus; but many remain in the gall of bitterness, and bond of iniquity, who continue to live without God, and without hope in the world. We have enjoyed much of God's loving kindness,—his goodness and mercy have followed us. His faithfulness has failed. The fault is ours. We might have been more abundant in labours—we have not done what we could.

"In endeavouring to fulfil 'the great object of the Board,' namely, the 'building up of the Redeemer's kingdom,' we have in some degree been successful. In our late monthly report, we informed you that nine had been added to our little flock. Since that time we have had another communion season, at which ten were added on examination,—making in all nineteen. And many are still inquiring what they must do to be saved. Several, with whom we have lately had frequent conversations, only wait an opportunity of connecting themselves to the Church.

"I have laboured nine months as a licentiate, and three as an ordained minister. Licentiates labour under considerable disadvantages: many who are awakened under their preaching, frequently connect themselves with other Churches, for want of an opportunity to connect themselves with ours. But we labour not in vain even in this respect. Let God have all the glory.

"The following is a brief summary of my labours during the past year:

"I have preached 150 sermons—visited 135 families—travelled 2510 miles—distributed 2644 pages of tracts—baptised 2 adults, and 9 infants—received into communion 19—organized 4 Bible Classes, 4 Sabbath Schools, and 1 Temperance Society."

SOUTH CAROLINA.

From Rev. W. Carlisle, dated Varence, Anderson co. S. C. Oct. 19, 1830.

"Since my last communication to your Board, I have had a four days meeting in my congregations, at which both generally attended. Several of the brethren were with me on that occasion. The audience was likewise very large. We hope good was done. Only six were added to the communion of the church. Others professed concern for the salvation of their souls. Seven infants have been admitted to the ordinance of baptism during the last three months. One adult has been baptized. We have formed a district Temperance society here, since I addressed your Board in July, and although this district was notable for drinking and drunkenness, nevertheless we have met with unexpected success. We expect soon to be able to form a Temperance society in every church. Intemperance has been one of the crying sins of our people here. We have likewise infidelity, universalism, and deism to contend with

here, and almost every other vice, common in any portion of our favoured land to confront among us. We need the prayers, and we hope to have the prayers of all Christians to help us to conquer all these enemies both to the civil and religous interests."

OHIO.

From Mr. L. C. Rutter, dated Manchester, Ohio, Nov. 15, 1830.

"In consequence of the want of a meeting house at Huntington, I have been under the necessity of "holding forth" in the woods. A house of worship has been commenced, the brick made, and foundation laid, but in consequence of the approach of the winter season, its completion has been postponed until the spring, when there is no doubt it will be completed. A private house, in the mean time, must serve for a better. The Lord's supper was administered at Manchester the last week in August. It was doubtless a profitable season to many. Six were added on profession of their faith—many of my poor Huntington flock expressing a desire to enjoy a communion season, the session of Manchester offered their services on the occasion, no church having yet been organized then. Preaching commenced on Friday, 18th September, and was continued daily until the 21st. It was indeed a season of deep interest to many. The Lord was evidently present with us. A number were seriously impressed, and some, we have reason to believe, experienced the renovating influences of the Holy Spirit. *Sixteen* were added to the communion of the church of Christ, embracing some of the aged, two being about seventy, and one of sixty. It was indeed an interesting scene to behold a man of sixty, with his son, standing before an audience of five or six hundred people, to receive the ordinance of baptism, previous to their partaking of the emblems of a Saviour's love. The old man has frequently remarked to me, "Sir, I am a wonder to myself; I fled in my youth from the ordinances of God's house, and now in my old age, he has brought salvation even to my house." Such times of refreshing are indeed as reviving cordials to your missionaries.

During the three months which I have spent with this people, I have preached forty sermons, besides attending to other pastoral duties."

From Rev. R. B. Dobbins, Clermont co. Ohio, Nov. 10, 1830.

"The congregation of Williamsburgh has their house of worship comfortable, though it is without pews, and these will be added when the people recruit their strength. Religion is in a progressive state. The number of members continues to increase. Since the last report, thirteen have been received on examination, and one dismissed. Our present number is eighty three. These are principally young persons, the children of church members—a pleasing circumstance. We have had a sunrise prayer meeting every Sabbath morning since the tenth of July. Also a prayer meeting on Wednesdays, and on those Sabbaths I am in the other congregation. The state of the Bible class is not so promising as I could wish, but a few have been willing to attend it in this place as yet; but several families are ordering on copies of the Union Questions which encourages me for time to come. The concert of prayer is observed in this church. The church of White Oak is struggling with their difficulties. Their poverty has prevented them from advancing cash to some one to work steadily at their house of worship. They are getting it forward by degrees, and will probably be ready for worship this winter. In this congregation there has been a good attention to preaching since August. Two Bible classes attended regularly; social prayer and the concert are attended, but the state of feeling does not appear to be so promising as it was in August and September last."

From Rev. Wm. Gray, dated Springfield, Clark co. Ohio, Nov. 22, 1830.

"We closed a communion season yesterday, on which occasion we received to membership and communion in the church, *ten* persons, eight of whom for the first time.

While it cannot be said, with propriety, that we have a revival of religion, it may be confidently affirmed that the spirit of the Lord is performing a work of grace in the hearts of some of our dear people, especially in those who attend our weekly Bible class, and Sabbath school. Here is also an increased number of hearers, and an increased attention to the public means of grace in this congregation where I minister.

We are now attempting to finish our meeting house, which will leave the congregation in debt several hundred dollars. When that is liquidated, we will then be able to do something more for the Board, or towards the support of the gospel here."

INDIANA.

From the Rev. J. R. Moreland, dated Indianapolis, Nov. 20, 1830.

The three months for which I was appointed expired the 20th of last month. In this service I have preached sixty-seven times, and rode 642 miles as near as I can judge. I have received *nine* persons into the church on examination, and baptized seven infants. I have administered the Lord's Supper three times, attended fifteen prayer meetings, visited ten sick persons, preached six funeral sermons, attended one meeting of the Crawfordsville Presbytery, and the meeting of the Synod of Indiana; and I trust it has been the means of doing good. It is a pleasing and important part of my report to be able to inform you, after the most satisfactory information, that a large majority of ministers and people, are from principle attached to your board, and would not willingly accept of any substitutes. Eighteen months ago, its influence was scarcely felt in the region; now the Crawfordsville, Wabash and Indianapolis Presbyteries are your auxiliaries, and the most of the ministers and people your warm friends. The Indianapolis Presbytery is not yet fully organized, but from my knowiedge of its members, I have no doubt it will be auxiliary to your board. The supposed difficulties existing between the two great Missionary Societies was before the Crawfordsville Presbytery, and also largely considered by the Synod of Indiana. This was done in a truly missionary spirit, and has resulted in a very general conviction, that the best way is to let them remain separate. Separate action on the same field will produce the greatest amount of good. Many consider the collision complained of rather a blessing than an evil; and others think they are merely imaginary. Your board will not want friends so long as its concerns are conducted with such ability, and so consistent with the doctrines and government of the Presbyterian church.

The cause of religion and morality are advancing, and the state of society improving among us. There are two small Presbyterian churches in this county; one recently formed. We have forty-three subscribers on the fifty cent plan; and I trust we will be good for 50 dollars a year. You may calculate on the same amount from Johnson county I presume; the prospects are cheering. Twelve years ago, there were but five ministers of our denomination in all that region of country embracing the states of Indiana, Illinois and Missouri. These states comprise a large and interesting portion of the territory usually denominated the Valley of Mississippi. Six years ago, there was neither Synod nor Presbytery, and very few organized churches: now we have six thousand communicants; one hundred and twenty churches; seventy-five ministers; ten Presbyterys, and two Synods. The Synod of Indiana at its late meeting passed a resolution, that the General Assembly at its next meeting, be respectfully requested to erect a new Synod to be known by the name of the Synod of Illinois. There are two colleges well endowed, two theological schools; a number of academies well organized, and blessed with competent moral and religious instructors.

The cause of Temperance is making friends rapidly. There are in this county more than two hundred, who have enrolled their names as members of the Temperance Society, on the principle of entire abstinence. The county society has done much for the promotion of Temperance, and promises well for the future. Five of the principal merchants of this place, have excluded ardent spirits from their stores, and they have no idea that their liberties are abridged, or that they have invaded the rights of others in doing so. Out of a population of a thousand souls, it is said, there are not more than a half a dozen that are ever seen intoxicated. The leading men in church and state, seem to be uniting in the Temperance cause. The ladies have exerted a powerful influence, and were they generally to frown on the use of spirits, the cause of Temperance would be triumphant.

One of the best Sabbath schools I have ever seen, is conducted by the Presbyterian church in this place. More than a year ago, the session of this church, adopted measures to extend the blessing of Sabbath schools to the neighborhood, and to the whole county if possible. An organizing committee was appointed, who were to visit every neighborhood where there appeared a prospect of establishing schools. These Missionaries reported to the board the number of schools thus formed, and teachers were sent there every Sabbath, or every alternate Sabbath, from the town school, to assist and encourage them. By these exertions the principal part of the children in the county, were enjoying every Sabbath, religious and moral instruction. Upwards of twenty schools were formed,

and urgent requests were sent in from adjoining counties, and several schools were established beyond our own bounds.

From the Rev. L. F. Leake, dated Brownsburg, Rockbridge Co. Va. 3d Dec. 1830.

Rev. and dear Sir,

Since my last communication. I have visited the following Churches, and received the following subscriptions and donations, to wit:

Augusta Church, (Conrad Speece, D. D. Pastor—35 annual subscribers—amount subscribed, $41 75

Included, annual subscription, Rev. Dr. Speece, and Maj. Wm. Bell, each $5; A. Link and Eliza Link, $5.

Received cash, from an. sub. $21. Donations, $2 12½, $23 12½.

Staunton Congregation, (Rev. J. Smith, Pastor)—37 ann. subscr. amt. subscribed, $35 00

Included ann. sub. Maj. John C. Lowars, $5; John Hayt, Esq. and lady, $5; Mrs. Eskridge, $2 50.

Received cash from ann. sub. $1 50 Don. $1. $2 50

Bethel Congregation, (Rev. Francis M'Farland, Pastor)—35 annual sub. amt. subscribed, $35 00

Included annual subscr. Rev. F. M'Farland and lady, $5; Matthew Wilson, $5; Mr. James Tate, $3; Mr. Wm. Tate, $2.

Received cash, an. sub. $15 50; Don. $2 50 $18 00

Tinkling Spring and Waynesborough Congregation—(Rev. J. C. Wilson, Pastor)—45 annual sub. amt. sub. $21 75

Received cash, amt. sub. $16 50; Don. 50 cts. $17 00

Hebrew Congregation—(Rev. Wm. Calhoun, Pastor—32 annual sub. amt. sub. $43 00

Included amount sub. Maj. Samuel Bell and lady, $12; Maj. Joseph Brown and family, $7 25; Rev. Rev. Wm. Calhoun and family, $3; Mr. John Tate, $5, F. Gardiner, $3.

Received cash, amt. sub. $35 25.

So far as I have had the opportunity of presenting my object, it has in every instance, been well received. In several instances I have visited the churches on a week day; in such cases the assemblies have been small; and in two instances the Sabbaths were rainy, so that we had about half the usual congregation. The Pastors and the Sessions have pledged themselves to extend the subscription.—In some instances, the Pastors have engaged to present the subscription on the Sabbath subsequent to my visit. On the whole, from the apparent interest manifested in the cause, we may hope that the subscriptions will be considerably enlarged.

I have been engaged in the work something less than a month. The sum obtained on subscription is about $241. I have received cash from amount subscribed, and in donations, about $120. This though a small sum, is quite as large as I had anticipated. Besides the monies subscribed, I trust something has been done, which under the succeeding blessing of Zion's King, may stir up Christians to put forth more vigorous efforts and send up more fervent petitions, for the advancement of God's glory in the salvation of souls.

From the Rev. Thomas Barr, dated Hamilton, Butler co. Ohio, Nov. 22, 1830.

In the two weeks and three days since I left Cincinnati, I have travelled 160 miles, preached 16 times, assisted at one administration of the Lord's Supper, attended two evening prayer meetings—in 10 different places, made addresses in favor of the Board—formed 1 new Auxiliary—made new arrangements with 11 others respecting future operations, and received donations and subscriptions for the Missionary Reporter.

The donations obtained by Mr. Barr are noticed in the Treasurer's account.

APPOINTMENTS.

Mr. S. F. Holliday for one year to the Presbytery of Watertown. N Y.

Rev. C. Bradshaw, for one year to Buncombe co. N. C.

Rev. Samuel Williamson for one year to Memphis, Tenn.

RE-APPOINTMENTS.

Rev. J. D. Pickands for one year to the presbytery of Watertown, N. Y.

Rev. P. Monfort for three months to Hancock co. Ohio.

Rev. J. R. Moreland for three months to Marion county, Ohio.

Rev. J. Paine for one year to Warm Springs, Bath county, Va.

Rev. T. Archibald for one year to Hamilton and Unity congregations, Miss.

Rev. J. C. Harrison for 3 months Missionary Agent to Illinois.

Mr. Thomas Cratty for one year to Sandusky and vicinity, Crawford county, Ohio.

NEW AUXILIARIES.

Round Bottom Congregation, Hamilton co. Ohio; Coshocton, Ohio.—Total 385.

LETTERS RECEIVED,

From 20th November to 20th December.

E. Hart, Pa. S. Drum, Pa. J. Stoneroad, Va. I. S. Blain, Va. W. G. Driver, Geo. W. L. Mitchell, Geo. S. Walker, Pa. J. Hunt, O. J. D. Pickands, NY. D. Monfort, Ind. R. B. Dobbins, O. J. Rhoads, Pa. C. Boswell, Ky. L. C. Rutter, O. I. A. Ogden, Ind. L. F. Leake, Va. 2, H. S. Pratt, Geo. 2, J. D. Stephens, Mic. Ter. J. C. Harrison, Ky. H. Patrick, Miss. T. Root, Ala. J. Blythe, Ky. E. Bonton, O. J. R. Jones, Pa. A. Dickinson, O. J. Paine, Va. 2, W. S. Potts, Mo. H. M. Kerr, NC. A. M'Rea, NC. A. Rawson, NY. T. Barr, O. L. Henderson, Ten. S. H. M'Nutt, Ind. W. Sickles, Ind. H. N. Pharr, NC. T. Archibald, Miss. J. Smith, Va. W. M. Colm, O. M. B. Patterson, Pa. W. G. Campbell, Va. W. Wallace, Pa. J. J. Pierce, Ky. J. Campbell, Pa. R. Spier, Pa. W. Gray, O. S. Sturgeon, Pa. W. I. Frierson, Ten. T. G. Potts, Misso. Elders Unitia, Ten. S. M'Farren, Pa. J. B. Wilcox, NY. J. R. Moreland, Ind. S. H. Terry, Pa. G. W. Warner, O. S. Allen, O. O. Jennings, Ten. J. Andrews, Pa. C. B. Bristol, Va. W. Jones, O. D. M'Intyre, NC. S. Agnew, Pa. S. Montgomery, Pa. C. Riggs, Pa. Ex. Com. Muhlenburg Pres. Ky. J. Hoge, O. J. Purkis, LC. J. W. Beecher, Tenn. J. Gloucester, Pa. J. Greenleaf, NY. J. Peebles, Pa. T. A. Ogden, Va. E. P. Swift, Pa. A. B. Lawrence, Ten. W. P. Alrich, Pa. C. Skinner, NY. A. M'Namee, O.

Account of Cash received by the Board of Missions of the General Assembly, from the 20th of October, to the 20th of November, 1830.

Bath, Rockbridge and Green Briar Co's. Va. Collections per Rev. J. Paine,	$14 47
Cooks Creek and Harrisonburg Cong's. Va. donation per Rev. J. F. Leake,	50
Coshocton, O. from auxiliary society, per G. W. Warner, ...	12 50
Doe Run, Choster Co. Pa. from Rev. A. G. Morrison, ...	5 00
Fox Run and Bull Skin, Ky. from auxiliary society per Rev. S. H. Crane,	13 75
Freehold N. J. from the sewing society of the First church, by Mrs. M. Thompson, Treasurer, per Mrs. Sarah Roy, . . .	6 00
Great Valley, Pa. Male Missionary Society, per Rev. W. Latta, . .	12 50
do Female do do do	16 50
do Collections. do do	11 15
Henderson, Ky. from auxiliary society, per Rev. I. Caldwell, ...	6 50
Huntsville (near) O. donation from D. Williamson, per Rev. J. Barr, .	9 50
do do Garret Peterson, do . .	1 00
do do John Williamson, do . .	50
Hanover Church, Dauphin co. Pa. Collection per Samuel Agnew . .	9 62½
Harts Log Congregation, Pa. from auxiliary society, per John Peebles,	19 00
Kensington, Pa. from several members of the 1st Presbyterian church, per Rev. G. Chandler, ...	5 57½
Mifflintown and Lost Creek, Pa. from auxiliary soc. per Rev. J. Hutchison,	38 00
M'Kean, Venango and Jefferson co's. Pa. Collection per Rev. J. Rigs, .	2 72
Mossy Creek Congregation, Va. from auxiliary missionary society, per Rev. L. F. Leake, ...	15 00
do do donation from J. Bell, do	1 00
do do do cash, do	62½
Owen co. Ind. collection, per Rev. J. Hill, ...	26 05
Presb'y. of Wabash, do do	15 00
Path Valley, Pa. donation from John Brewster, per Mr. W. F. Geddes,	6 00
Philadelphia, do Mr. W. F. Geddes, ...	10 00
do do Mrs. S. E. Weir, her supscription for 1830,	100 00
do do Samuel Hildeburn, Esq. his do. do.	100 00
do do auxiliary missionary soc. 6th Pres. church,	25 00
Pittsgrove, N. J. aux. miss. soc. per Rev. Mr. Janvier, ...	2 00
Ripley, Brown co. O. from aux. miss. soc. towards the support of a missionary at Huntington, per Mr. L. C. Rutter, . .	21 25
Synod of Cincinnati, Ohio, for domestic missions, by Treasurer, per Rev. J. Barr, ...	31 00
Union in Augusta congregation, Va. aux. miss. soc. per Rev. L. F. Leake,	5 50
do do donation cash, do do .	37½
Versailes, Ky. from 3 members of aux. soc. per Rev. S. H. Crane, . .	1 50
Williamsburg, O. from aux. soc. per Rev. R. B. Dobbins, . . .	6 07
Wyalusing, Pa. donation from Rev. S. R. Jones, ...	5 00
Missionary Reporter, from sundry subscribers, ...	59 50
	$608 96

SOLOMON ALLEN, *Treasurer,*
No. 18, *S. Third street*

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

Suggestions Advisory to Candidates for the Gospel Ministry.

Young Friends:—You are seeking an office, the most honorable, useful, and responsible with which man can be invested, in the present world. To preach the unsearchable riches of Christ;—"to negotiate between God and man, as God's ambassador, the grand concerns of judgment and of mercy;"—to be a savor of life unto life, or of death unto death to those who attend on your ministrations,—is a work, to which no serious youth can look forward without solicitude. The prospect of this momentous service made Jeremiah, though ordained to it, while yet in the womb, exclaim—"Ah, Lord God! behold, I cannot speak; for I am a child:"—and Paul, with his extraordinary call, large experience and rich mental furniture—"Who is sufficicient for these things!" If you feel as you ought on this subject, you will be thankful for any hints, by which you may, through a divine blessing, attain to right views of the sacred office, and be incited to use the best means, preparatory to the discharge of its duties.

Would you be faithful minsters of Christ? 1. Then, look well to the question, whether you are called of God, to serve him, in this way. You may not expect a miraculous call.—Yet as it is not every man—nor, even, every good man that is designed, in Providence, for this work; and as the question of our undertaking it, is a question of duty, we may hope, by careful and serious self-examination, in the light of Holy Scripture and with reliance on the spirit of truth, to arrive at a correct conclusion, in relation to it. A mistake here, must prove detrimental, as well to your own peace, as to the interests of religion and the honor of the Redeemer. Mistakes, on this point, have occurred; and the disastrous consequences are detailed in the history of the church. Instead of a formal discussion of the subject, the following postulates and interrogatories are submitted to your consideration.

God calls no man to the work of the ministry, without a new heart and a right spirit. No man can preach the Gospel fully, and faithfully, honestly, and with satisfaction to himself, until he has first, committed his own soul to Christ Jesus, the Lord, as the only Redeemer of the world, having power to save to the uttermost, and valid claims to supreme homage, confidence and love. To exhibit the law of God in its appropriate latitude and spirituality, a man must have felt its edge and efficacy on the pride of his own heart; nor can it be, that any one is properly qualified to direct sinners to a Saviour, with whose grace and adaptedness to the exigencies of fallen man, he has himself no experimental acquaintance. Nothing but love to Christ, and a feeling concern for the salvation of souls, can long sustain a minister of the Gospel, and urge him forward, in the faithful and fearless discharge of duty, amid the seductive influence, of the world, and the nameless trials incident to the sacred calling.

Are you conscious, then, of having received an unction from the Holy One? Have you been led, in view of your own misery and guilt, and of the excellent glory and fulness of the Lord Jesus, to commit yourselves to him forever? And are you so fully persuaded of the truth and divine origin of his religion, as disclosing the only true plan of human redemption, as to be willing to consecrate your time and talents to his service, in diffusing its healthful influence among your fellow sinners? When it is asked,—whom shall we send, and who will go for, us to bear the glad-tidings of salvation to the destitute millions of mankind? do your hearts reply, here are we, send us? And are you prepared to accept the office, on primative terms—self-denial, poverty and reproach? Would the love of the master, render his service pleasant—his yoke easy, and his burden light? Have considerations of convenience, respectability, or the gratification of friends no influence in determing your preference of the ministerial office? Paul "was made a minister by the grace of God, and the effectual working of divine power:" ard so it is with others;—so it should be with all, who engage in the holy service.

Another obvious remark, on this point, is, that God does not call men to the work of the ministry, who have not the requisite natural endowments, or capabilities. Genius, or brilliant powers are not, indeed, necessary. God has, in many inttances, chosen the instrumentality of men of slender abilities, and moderate culture, to show to the world, that it is not by human might, or power, but by his spirit, that redeemg love achieves its conquests. In the ordinary course of his Providence, how-

ever, he uses means suited to the ends, intended to be accomplished. Those who cannot, or will not learn, would not probably be called to teach. If you have not some degree of aptness, and relish for the acquisition of knowledge. If you are not patient of study; and research; and, if you have not a ready utterance, and other improvable talents, needful in communicating your ideas to others, you may well doubt whether God is calling you to the work of the ministry.

This question about your designation to the sacred office, if left unsettled and undecided to your own satisfaction, will exert an injurious influence on you, in the whole course of your preparatory studies. To go forward uncalled, would be presumptuous; to abandon the object, after having spent time and money, in reference to it, would, to say the least, depress your spirits, and inflict painful disappointment on your friends and patrons. But.

II. Having ascertained the path of duty, in this matter, by all the lights which can be brought to bear upon it; give yourselves, with all diligence, with all the energies of your souls, to study. Too many young men pass through the early stages of their education, so rapidly and superficially, as to lay but a slender foundation for future success. Some, from the best motives, spend more time in visiting friends, and in other offices of kindness and charity, than is meet and profitable, in their circumstances. Every thing in its place and season, is a good maxim, though a trite one. You have a great and difficult work in prospect, young friends, a work, for which assiduous preparation is, ordinarily, indispensible to its creditable and successful execution. You must learn, by long continued and courageous efforts, how to study—how to use the powers that God has given you, in the acquisition of knowledge: and then, you have to make yourselves acquainted with the best methods of conveying your ideas to others; so that you may commend yourselves and your instructions to every man's conscience, in the sight of God. Keep your grand object distinctly and steadily in view. To this make all your movements subservient; your reading—your walks—habits of thought—intercourse with friends—the share you take, occasionally, in the evangelical enterprizes of the day. Regard yourselves, and all you can acquire, as solemnly dedicated to Christ. You are not to expect to serve him acceptably in the ministry of reconciliation, with that which costs you nothing. Nor think the season of preparatory study, if diligently employed, a needless waste of time. When you come, as stewards of the mysteries of God, to divide the provisions of his house, and give to every man a portion in season, you will find use for all your acquirements. To be a scribe well instructed in the things of the kingdom of Heaven; to be a workman that need not be ashamed, rightly dividing the word of truth, is an attainment which you cannot reach, but by close, persevering, an prayerful exertion. You are coming on the field of action, in an age of free inquiry, of research and refinement; and age, too, of rampant infidelity and bold adventure. Christians will not be long satisfied with the preacher, who undertakes to entertain them, Sabbath after Sabbath, on a few points of doctrine or duty, with stale and common place observations. Neither are gainsayers to be silenced by mere vociferation, or bold unsupported assertion.—"The harvest is, indeed, plenteous, and the laborers are few." There is a loud and pressing call for preachers of the right stamp—men well taught—men full of faith, and of holy zeal, not only—but of sound, well cultivated minds,—men who can draw from the wells of salvation, through the channel of the original languages of sacred scripture, the rich and various treasures of revealed truth,—men of skill, in the application of truth, for conviction of sin, and instruction in righteousness.

(*To be continued.*)

Extract from Dr. Bates' remarks on the character of candidates for the ministry.

"Another circumstance, or rather trait of character, not absolutely essential to piety or talents, and yet intimately connected with both, occurs to me, as worthy of attention, in selecting beneficiaries. A young man may be hopefully pious, and may exhibit a sprightliness and activity of mind, which may procure for him the reputation of possessing talents, and even genius; and yet be a very unfit subject for this charity. He may be fickle, irresolute, and "given to change." I add, therefore, that the peculiar cast and *temperament* of mind, in an applicant, should be regarded; and nothing should be admitted, as a substitute for *decision of character, firmness of purpose, a spirit of untiring perseverance.* Often have I been grieved by the wavering spirit and vacillating conduct of those, who had raised the hope that they

were truly pious; and who had talents enough to make them men, and even raise them to eminence, if they had possessed the single additional quality of decision—if any means could have been devised to keep their energies awake, and give direction and concentration to their powers of mind. Let none be received as beneficiaries, till they have exhibited something of moral courage, and a good degree of consistency of character.

Natural *disposition* is another distinct characteristic, though similar to the one last named, which ought not to be omitted in this enumeration. Piety may, indeed, soften the asperity of a morose temper, and check the waywardness of a perverse will. But where the natural temper and disposition are peculiarly at variance with the dictates of sympathy and compassion, modesty and gentleness, very uncommon measures of grace only can effectually control their influence and qualify a man to become a minister of the meek and lowly Jesus. A man constitutionally morose and petulant, or gay and sportive, may possess talents, even of the first order; and if renewed and sanctified, may preach like an angel; but he will be in danger of counteracting the influence of his public preaching, by his private intercourse with mankind, and thus fail of winning souls unto Christ. Let mildness of temper, meekness of spirit, and modesty of deportment, then, be sought and cherished in all, who are led to the school of the prophets and trained for the service of the sanctuary.

Habits of *economy*, connected with freedom from every thing like avarice, is another characteristic, essential to elevated piety, and is, therefore, to be regarded as a circumstance of high importance, in the reception and continuance of beneficiaries. As none *can* receive aid from the funds of Education Societies, who are not supposed to need it, so none *should* receive it, who do not know how to use it, for the purpose and in the manner intended by the founders and patrons of these Societies. It is, indeed, difficult to ascertain, before experiment, whether a young man, nursed in indigence, and trained to manhood in obscurity, will bear with equanimity the elevation of situation and prospects, to which these Societies necessarily raise those whom they patronize. Of course, we must expect occasionally, to see some marks of giddiness, if not vanity—of imprudence, if not extravagance, even in good young men, whose circumstances and prospects in life are so suddenly and so greatly changed. While, therefore, we are sometimes compelled to mourn over these occasional faults and defects of character in beneficiaries, because they operate so directly to discourage the friends, and embolden and animate the enemies of these and all similar institutions of benevolence; we are still constrained to view them with lenity, and consider them as mere inadvertences, resulting from inexperience. But when these things are continued, after advice, and warning, and intreaty, we should be prepared to cut off, at once, those who continue to "waste their Lord's goods." Appropriations for costly apparel, expenses for unnecessary travelling, and the payment of money for luxuries or ornaments in dress, constitute an evident perversion of these sacred funds; and should not be endured for a moment. If a young man cannot be taught on this subject, he should be made an example of, for the instruction of others. The injury done to the cause of benevolence, by such instances of a wanton abuse of these funds, is more than sufficient to balance the good, which would be accomplished by a minister of piety and talents, during his whole life. But the truth is, that extravagance and prodigality, self-indulgence and vanity, if not inconsistent with every degree of sound judgment and correct principle, are certainly never associated with very elevated piety or talents. On the contrary they generally indicate a weakness of mind and depravity of taste, altogether inconsistent with that devotedness and efficiency, which are indispensable to the usefulness of a minister of the gospel. Let none, therefore, be admitted who are known, or believed, to be destitute of prudence and economy; and let none be continued on the foundation, who, being weighed in the balance, are found wanting."

Extract from a report on the subject of connecting manual labor with study—by Rev. J. Monteith.

A Statement of the general advantages of the System.

1. It is economical. This is so obvious from its prominent and characteristic feature, that it needs no proof, since it is self-evident that labour is more productive than idleness. But besides it is rendered still more economical by being extended so as to embrace a large number who are engaged in the same pursuits. The expense of each individual decreases with the increase of the whole number.

2. It will afford superior advantages for improvement chiefly from the circum-

stance just mentioned of its being placed on a large scale. The mutual improvement of students under proper regulations is greater where they are associated in a larger number than in a small. The abundance and variety of their subjects of conversation are increased; there is a wider field of observation upon human character, and the stimulus to effort and the sphere of action, like that of a little commonwealth, is increased.

3. The characters of young men will be tried. The characters of youth, either as to intellect or moral habits, are often for years unknown to others and even to themselves. They are known only in some particular branches of study, for which perhaps they have a peculiar taste or aversion. Their capacities, in other respects, are yet to be developed and will often exhibit a character very unlike what was anticipated.—The advantage which this system possesses is, that, by different employments which occupy nearly the whole time of the student, having numerous companions and coming into frequent interview with his iustructors, he will in the midst of all these circumstauces, exhibit so many points, that some correct idea may be formed of his character. The advantage is of singular importance, where it is desirable to know whether the youth is willing to undergo labour and self denial, and whether he is ready to endure hardness as a good soldier of Jesus Christ.

4. More young men of worth will be educated. It will bring forward numbers who have hitherto been kept back either by a want of resources, or by an aversion to the indolent and licentious habits, so often acquired in seminaries of learning—it will bring forward young men of genius and enterprise from the obscurity of indigence and will induce plain men in moderate circumstances to give their sons a better education and render them more useful.

5. It will promote an independent and enterprizing spirit. It will exert this influence, either on the sons of wealth who would otherwise be enervated by luxury or idleness, or on indigent youth, who might otherwise lean upon charity and acquire a habit of mean and servile dependence.

6. It will directly promote piety. Its leading feature will have this tendency and this object will no doubt be always kept in view by its aunual guardians and its immediate conductors. Although the study of piety will not be the principal employment, yet this will be the cardinal point to which all other departments will have their ultimate reference and to which they will be made subservient.

7. The plan is adapted to form the best characters. By the variety of employment, all the faculties of body and mind may be most successfully developed, and by its moral and religious influence, it may inculcate the purest and most elevated principles of moral rectitude, By these advantages combiued, we may anticipate the formation of the most excellent and useful characters.

Measures pre-requisite to a young man's being received under the patronage of the Gen. Assemblys Board of Education.

None are recognized as beneficiaries until the Board are certified of the following particulars, in relation to them, viz: That they are communicants in the Presbyterian Church, in good repute, and of such age as to warrant some degree of confidence in their stability;—that they have made some trial of their talents, or aptness to learn, beyond the mere elements of a common-school education;—That their temporal circumstances are really necessitous, and that they are willing to submit to the rules of the Board;—That they manifest a strong desire to become ministers of the Gospel, and evince some acquaintance with, and a decided preference for, the received doctrines and usages of the Presbyterian church. On these points, they are to be carefully examined by a presbytery, or a committee of presbytery, or of the Board, or by at least two ministers, or two elders of the church; and the result communicated to the Board, in writing. This done, if the way be clear, they will be immediately recognized, and such aid furnished, as it may be in the power of the Board to afford, not exceeding one hundred dollars, per annum. The rule is to afford no more than is deemed absolutely necessary in each case. We have judged it proper to give this explicit notice to our friends, at a distance, because in several instances, we have received applications for aid, in such a *general and indefinite form*, as to make it necessary to call for information, before any thing could be determined; which always caus s delay, and additional expense, in postage.

Receipts for the Board of Education, during the last month, viz:

From Sewing Society of First Church in Freehold, N. J.	$12 00
Second church, Philad.	24 75
Second do. Southwark, do.	11 60
Third do. Philad.	121 00
Church in Coshocton, O. aux.	12 50
Church of Hanover, Pa.	9 62½
Eleventh church, Philad.	13 18¾
Tenth do. do.	57 70
Dr. J. J. Janeway, his an. sub.	100 00
A former beneficiary, now settled in Missouri,	125 00
JOHN STILLE, Treas.	$487 36¼